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CHRONICLE

The Pope.—On Thursday, August 20, at 1.20 a. m., Pope Pius X, the 259th successor of St. Peter, passed to a better life. He was in the eightieth year of his age and the twelfth of his pontificate.

His Death The vast war that is now raging caused his fatherly heart such sadness and anxiety that he was no longer able to withstand the attacks of his old malady, bronchial catarrh. Dr. Marchiafava, his physician, thus describes the holy Pontiff's last conscious moments:

The patient received the last sacraments with joy. He was tranquil, and his intellect was so keen that when his beloved secretary, Mgr. Bressan, was overcome by emotion, the Pope prompted him by repeating the words of absolution. The Pontiff shed a few tears, while, with his tired hand, he made slowly the sign of the cross. His venerable white head rested softly on his pillow, his eyes were bright, and his face bore the smile which lighted it throughout his life. He was an example of the most perfect calm in the face of death.

"Together in one—all things in Christ," it is reported, were the Pope's last words. They beautifully epitomize his life and character. To see millions of his children, the heirs of nineteen centuries of Christianity, beginning a ruthless continental war certainly hastened the Holy Father's end. For when his physician urged him to be calm, the Pope replied:

How can I be tranquil when millions of men are about to die? I should have averted this war, but I could not. If I, who have the highest ministry of peace, do not protect the safety of so many young lives, who will do so? I can not be calm. I suffer for all those who will die on the field of battle.

His last message to Christendom was a prayer and an appeal for peace. He wrote:

In the midst of this universal confusion and peril we feel and know that both fatherly love and apostolic ministry demand of

us that we should with all earnestness turn the thoughts of Christendom thither "whence cometh help" to Christ, the Prince of Peace and the most powerful Mediator between God and man. We charge, therefore, the Catholics of the whole world to approach the throne of grace and mercy, each and all of them, and more especially the clergy, whose duty furthermore it will be to make in every parish, as their bishops shall direct, public supplication so that the merciful God may, as it were, be wearied with the prayers of his children and speedily remove the evil causes of the war, giving to them who rule to think the thoughts of peace and not of affliction.

"While Pius X will be known as the Pope of the People and the Pope of the Blessed Eucharist," wrote Archbishop Bonzano to the American hierarchy, "future generations will proclaim him the Pope of Peace." Pius X died comparatively poor. "I was born poor, I have lived poor, and I wish to die poor," he says in his will. Some \$20,000, which he had received as a personal gift a few years ago, was all he had to leave his relatives, a legacy of \$60 a month being enough in his opinion for his two sisters. All the other offerings he received from the faithful were used to meet the heavy expenses of the Church's government and administration at home and abroad.

Joseph Sarto was born of humble parents at Riese, in the province of Treviso, Venice, June 2, 1835. His pious mother joyfully gave her eldest child to the Church, so

His Career after getting his early schooling in his native village and at Castelfranco Veneto, he made his priestly studies

with great distinction at the University of Padua, and was ordained in 1858. He was at once appointed curate of Tomboso, but with the duties and responsibilities of a parish priest. In that charge he acquitted himself so well that after nine years he was made archpriest of Salzano. His eight years' zealous work there transformed the

parish materially and spiritually. His bishop observed his ability and made him a canon of the Cathedral of Treviso. Six years later he was consecrated Bishop of Mantua, then a most turbulent diocese, but Bishop Sarto was so successful in winning the hearts of his flock that when he was made Patriarch of Venice, nine years later, he was glad to keep the office of Apostolic Administrator of Mantua. Preconized in 1893, and elevated to the Cardinalate the same year, he was not enthroned in St. Mark's till the following year, because the Italian Government refused the *exequatur*. But no one could hold out long against this amiable and zealous prelate, and the Mayor of Venice was soon working with the Metropolitan for the betterment of the city. In 1903, Joseph Sarto's "fatidical ninth year," had come again, and the conclave that assembled after the death of Leo XIII, elected the Patriarch of Venice the successor of St. Peter by a nearly unanimous vote. Taking as his motto *Instaurare omnia in Christo*, "To renew all things in Christ," Pius X carried through so many wise reforms and important measures that he will doubtless take his place among the Church's great popes. "He was the Pontiff of the Christian Creed," is Archbishop Ireland's felicitous summary of the late Pope's reign. "He was the undaunted champion of the fundamental doctrines of the Christian religion."

After lying in state in the Vatican throne-room the Holy Father's remains were brought to the Chapel of the Blessed Sacrament in St. Peter's, where thousands

of the sorrowing faithful came to
view the dead Pontiff, to pray beside
his body and have articles of piety

pressed to his hand. On August 22 the Patriarch of Constantinople sang the funeral Mass for the departed Pope, and on the evening of the same day all that was mortal of Pius X was solemnly interred in the crypt of St. Peter's, the ceremony being witnessed by a few invited prelates, nobles and diplomats. Solemn requiem Masses were celebrated in the basilica each morning till August 27. Later a monument to the dead Pope will be erected in the crypt.

Cardinal de la Volpe, the papal chamberlain, in whose hands is placed the government of the Church until a successor of Pius X is elected, announced on August 22

that the conclave would open on Au-
gust 31. Owing to the war it is
doubtful whether all the sixty-five

cardinals now composing the sacred college will be able to reach Rome in time to take part in the election. Providentially Italy is not involved in the European conflict that is raging, so the cardinals can have a peaceful session. But even if none were present in Rome but the Italian cardinals a pope could, of course, be lawfully chosen. Conjectures are, of course, being made, particularly by the omniscient secular press, regarding the members of the Sacred College who are most *papabili*, Cardinals Maffi, Gasparri, Ferrata and Lualdi all being

mentioned as "likely" candidates. There is only one Pope, however, to be chosen, and the entire Church is earnestly praying meanwhile that God may give us as amiable, as wise and as holy a shepherd as was Pope Pius X, whom this warring, blood-stained world deserved to possess no longer.

The War.—The news from Belgium and the Franco-German border is a record of repeated successes to the German arms. They have driven the French, who had

Bulletin, Aug. 18, p.

m.—Aug. 25, a. m.

passed beyond the Seille river on their way to Strasburg, back through the passes of the Vosges, out of Lorraine, and have pressed after them over the border to Luneville; and in Alsace they have forced them back, for a last stand upon Muelhausen, which General Pau had the glory of recapturing for the French on August 20. They are threatening at the same time the French line of connections between Muelhausen, and their base at Belfort. The German army of the Meuse, continuing its victorious march through Belgium, took possession of the city of Brussels peaceably on August 20, piercing the Belgian line instead of turning the left flank, and forcing a large part of the Belgian army back upon Antwerp. They have levied a war tax of \$40,000,000 upon Brussels, which, however, the City Treasurer refuses to pay, on the ground that it is in violation of the Hague treaty, and they have given assurance that they will not continue to occupy the city. From Brussels one detachment of the Meuse army is pressing on fast toward the French border towns of Lille and Valenciennes, along a sixteen-mile front; another is said to have attempted to capture the heavily intrenched French position at Charleroi, and to silence the Namur forts, and a third is said to have occupied Ghent and Ostend. The strongly fortified, some say impregnable, city of Antwerp, where King Albert of Belgium and the General Staff have taken refuge, has been entirely segregated, it would seem, in the German plan of campaign. On August 23 began the first pitched battle between Germany and the allies. The battle is being waged along a 100-mile front, from Mons to the Luxemburg border, the French and English having taken the offensive against the Germans advancing toward Lille and Valenciennes. It seems plain that the army of the Rhine and the army of the Moselle have been marking time till the army of the Meuse would pass the barrier cities and forts of Belgium; now all three of these vast German armies of invasion are together sweeping most of the French irresistibly before them, and cutting off the retreat upon Verdun of the French-Alsatian expedition.

Reports from the north and east of the European war zone are either partisan and conflicting, or else sound so much like conjecture that it is hard to know what is really happening there. St. Petersburg announces that there are now in East Prussia 500,000 Russian soldiers,

that they have been victorious in a six days' battle around Gumbinnen, that they have captured, besides other places, the important cities of Lyck and Insterburg, and are now proceeding across country to Königsberg. The report from Germany, however, is that the Russian advance was stopped at Gumbinnen, and 8,000 prisoners taken. After meeting, apparently, with nothing but reverses against the Servians, Austria has withdrawn her troops from across the Drina, and has transferred them to the north to cooperate with the Germans against the Russian invasion. Most serious of all is the report that **the Emperor Francis Joseph of Austria is dying.**

There are still more international complications pending or possible. Even Sweden has roused herself from her habitual unconcern about politics, and is mobilizing her troops, extending the term of compulsory military service to two years, and increasing her armaments to the extreme of Swedish militarism in her purpose to maintain her neutrality in the present crisis. At the same time she is hoping to regain some of her lost Finnish provinces in the readjustments of territory that will probably follow after the war. Austria has landed munitions of war in Albania to arm the Albanians for service against Serbia. This action of Austria has called forth a second note of protest from Italy, which, like the former note, protesting against the firing upon the Italian flag during the Austrian bombardment of Antivari, has gone unanswered. "What will Italy do about it?" is the question people are asking themselves. How long will she be able to maintain her difficult neutrality? She is pushing forward her mobilization rapidly, and both the Triple Entente and the German-Austrian Alliance are trying to win her to their side in the war. But the most momentous question of all to us is the question of the attitude of the United States toward the taking of Kiao-chow by Japan. The United States is committed to the policy of the "open door" in China; Japan, on her part, promises to restore the territory of Kiao-chow to China if she succeeds in taking it from Germany; China, distrustful of her island neighbor, inquires, so it is reported, "what attitude the United States would take toward the cession by Germany to the United States of Kiao-chow, for immediate return after the war to China"; and Japan again insists on being party to any negotiations between Germany and China for return of Kiao-chow to China. On August 23, the time limit of her ultimatum of August 16, demanding the retirement of the Germans from China, having expired and Germany having "no reply to make," Japan formally declared war on Germany and immediately ordered her military and naval forces to move against the German territory of Kiao-chow. The main objective of the expedition is the fortified port of Tsing-tao which it will probably take months to reduce. To avoid involving Austria in the war, the Austrian cruiser Kaiserin Elizabeth, which was at Tsing-tao, when Japan declared war on Germany, was dismantled at suggestion of the Japanese foreign office. The bombardment of Kiao-chow, so

it is reported, was begun on August 25, by three Japanese squadrons, and the expeditionary land force that will cooperate with the fleet numbers 45,000 men. British, French and Russian warships have joined in the blockade of the port of Tsing-tao.

The principal interest of the world is now centring upon the tremendous conflict between more than a million men that has probably already begun, and will decide the fate of France. The British force seems to be fighting around Mons, and the French are defending the rest of their border. The allies have had the advantage of choosing their own field of battle, and this will probably be where they can have the assistance of the French border line of forts. This is the first of the French barriers around Paris; if the French conquer here, they will bring the German invasion to a halt, at least for the present; but if the Germans win they have still to pass the second French barrier forts, Rheims, Laon, La Fere. If they should meet with a check here, it is claimed that their whole offensive campaign will then come to a standstill.

Germany.—The report that Germany has persistently violated the rules of civilized warfare has aroused great indignation in Germans at home and abroad. Needless

A Complaint to say the rumors of atrocities committed are utterly unworthy of belief. Germany may or may not be in

the right, but it is not a nation of barbarians. Both courtesy and justice demand that its version of the charges preferred should be given some consideration. On August 22, the Imperial Chancellor sent this appeal to the press:

Germany is completely cut off from the rest of the world, and can neither send out news nor receive it. The Empire is therefore unable to defend itself against the falsehoods propagated by the press of foreign countries. It can only defend itself by deeds. The German people will be profoundly grateful for every effort to disseminate the real truth.

The nation has been accused of "piracy" in levying a contribution of \$40,000,000 upon the city of Brussels; and it is furthermore charged that this act is in violation of the rules laid down by the Hague

German Piracy Conference of 1899. That such an exaction is an extreme hardship on

Belgium is undoubted; but in judging the present case in the light of the Hague regulation, it is well to remember that the Conference quoted authorized the exaction of contributions in money or kind from municipalities and private citizens, whether native or foreign, to be expended for military necessities and for the administration of the conquered territory. It is true that articles 49 and 50 rule that such demands must not be "extortionate," an expression vague enough to allow latitude of interpretation. Doubtless Germany considers the \$40,000,000 tax "a military necessity," in full keeping with the Hague rules. No doubt Belgium and others have reason

for considering the demand excessive, but does it constitute an act of piracy?

Great Britain.—The apparent inactivity in the English camp and councils may be explained perhaps to some degree as part of the Minister of War's cautious policy of providing for a long war. His policy takes into account the possibility of the complete overthrow of the French and Belgian armies, and of Great Britain being left alone in the west to dispute the German arms; it contemplates organizing at once a well-trained citizen force of 500,000 men, and as many more later as may be necessary to "secure for Europe an honorable and a lasting peace." A rigid standard of efficiency is the keynote of this policy. The reserves have been called back to England from all parts of the world to help organize this citizen force; there will be whole timers and part timers; but they will be chosen for service at the front according to the Kitchener maxim that "the place of honor belongs to the most efficient." 100,000 British troops have already crossed the straits of Dover.

The English people are calm. The rise of prices is moderate; the strikes have stopped automatically; and the Bank of England has the financial situation well under control. The danger of civil war in Ireland has vanished; all Irishmen are united in the common cause and are singing "God Save the King" and escorting troops to their mobilization.

Besides the war on land and sea, Great Britain has started a commercial campaign to capture the foreign and colonial trade of Germany and Austria. In order to enable British merchants to manufacture patented articles, that have hitherto been "made in Germany," the British

Board of Trade has issued rules of procedure to be followed in nullifying or suspending patents, licenses and trade marks, the proprietor of which is a subject of a State at war with Great Britain. The Bank of England has provided ample financial safeguard for trading in her gold reserve funds, mentioned in last week's chronicle, the Government guarantees the safety of the trade routes, and still further protection to shipping by her scheme of a Government subsidy for war risk insurance. It is reported that she has also issued a prohibition against Englishmen having banking dealings with business establishments that have German partners.

Mexico.—Carranza has assumed the presidency, temporarily, no doubt. Villa is in the North surrounded by numerous followers. Huerta is in Santander waiting for his son. The first Chief has promised justice to everybody and redress of all wrongs. Press reports are disquieting; there are rumors of battles between the two factions in Sonora and between Federals and Constitutionalists in the South, and so on. Nor does the

news become more reassuring. The vigorous Villa still appears a menace. He is in his stronghold, supported by an army of some 40,000 men, and is able to command four States, Sonora, Chihuahua, Sinaloa and Durango. He shows no disposition to yield his power to Carranza. In fact his ally, Maytorena, lately arrested General Alvarado, the Constitutionalist commander at Guaymas, and Villa himself sent a threatening telegram to Elles, commander of the Carranza forces in Sonora. The United States Government is making vigorous efforts to bring about complete peace between the two leaders. Not long since our Secretary of State sent a new agent to Villa, in the person of Mr. Paul Fuller, a distinguished jurist, in hope no doubt, of bringing the strenuous Mexican to terms. Up to this the result of the mission is not known.

Mexico is facing a great crisis. Its credit is low; and to make matters worse, Carranza recently overruled a \$60,000,000 issue of bonds. Of these bonds \$10,000,000 were in circulation and were made worthless by the proclamation. The immediate needs of Mexico demand an expenditure of \$200,000,000. Besides this railroads and factories must be rebuilt; an extensive constabulary must be recruited, and defaulted interest and maturities must be met. France and England are not likely to offer or give a loan, and American financiers will probably refuse to do so, unless valuable concessions are granted in return, a thing difficult for Mexico to do at present. Though as far as known, priests and nuns are not suffering brutal indignities, yet the Church continues to fare poorly. There are thirty-six stranded priests in El Paso; in San Antonio there are two bishops and an archbishop and a large number of priests similarly situated, while press dispatches of August 22, report the expulsion of fifty more. The woes of these men are great, and they deserve sympathy and encouragement from their fellow-Catholics in the United States.

San Domingo, Hayti.—President Wilson has succeeded in bringing temporary peace to the distracted island. Turbulent President Bordas is to be retired from office and a provisional government

will be installed, by agreement among all the candidates at present contending for the presidency of the island. The provisional government will hold new elections supervised by Americans. This better state of affairs was brought about by a commission appointed by our President and supported by a regiment of marines and some half dozen warships. Meantime Hayti is seething with discontent. The chief executive, Zamor, is determined to petition the United States to take over the customs. This has led to a bitter feud between Zamor and some influential politicians. These latter are stirring the people to revolt by picturing their abject misery under the sway of the "Yankee." The United States expends much energy in keeping house for others; the net result is more often hatred than gratitude.

TOPICS OF INTEREST

Pius X, Man, Pope and Priest

The sweet, holy old man, who in simplicity of heart and steadfastness of purpose ruled the Church these last eleven years, is no more. He is dead; and the souls of millions of his children are thrilled with sorrow for his loss. Well may the sons of Mother Church grieve. They have lost a great spiritual leader, a great Pope, a high priest, who, in the face of stupendous trials, guided the Bark of Peter over stormy seas, with unflinching courage and unerring judgment. The world has not seen his like these many centuries. Nature and grace had united to make of him a perfect man. He combined the energy and fearlessness of Sixtus V with the gentleness and sanctity of Pius IX. He occupied the most exalted position on earth; he was Pope of God's Church; but beneath his white robe there beat a heart as free from guile and as simple as a child's. The trappings of the Papacy made no appeal to him. Its pomp and glory left him unspoiled, untouched. He was a real man, with a soul full of fine scorn for anything that would cramp his spirit or tie it to a bauble. Pius X, Pope of God's Church, Vicegerent of Christ on earth, lived and died a peasant, a man of the people, with a peasant's tender sympathy for the poor and afflicted. In his whole life there is scarcely anything that betrays his character better than his ingenuous affection for his sisters. They were not grand dames; they knew naught of the ways of the *salon*; they had none of the graces of speech; they were plain peasants, who followed their brother from post to post, watching over him with tender care. When he became Pontiff they left their beloved Venice to be near him in Rome. And people wondered if he would not do great things for them. He could have done so. Money and honors and all that were at his call. His sisters remained without honors, unaffected countrywomen; and when they came to visit their exalted brother in his great palace they were as plain of speech and as poorly clad as of old. The Pope's love was enough for them; he gave it without stint, and they returned love without stint. One of them is prostrated within the shadow of the Vatican, through shock at the loss of her brother. Truly, Pius X was first and foremost a man of love and light and tenderness and sweetness. Being such, he could not fail of greatness as a Pope. The long centuries have not produced a greater. He came to the papal throne in troublous times. The world was seething with discontent; bonds of restraint had been broken; governments were chafing under God's law; there were enemies inside and outside the Church. Ere long they began a battle against the papacy. Foul tactics were employed; contemptuous words were spoken of the "peasant Pope, ignorant of diplomacy," "the parish priest of the Vatican." Pius X bided his time in

holy patience, and met each assault with courage and wisdom. As a result, the politicians of France, and of other countries, too, learned a wholesome lesson. They discovered that the occupant of Peter's Chair had a mind keener than their own, and a will firmer than theirs. He caught them at their game, and stood firm in the face of threats and calumny. The man who had stricken papal elections free from secular interference by pronouncing severe sentence on any who dared attempt to veto them was not to be cowed by a handful of degraded, squabbling politicians, even though a corrupt press was at their command.

A revived Church in France is the reward of his heroism. Meanwhile, troubles were multiplying. The Pope was not alarmed. Calm in the conviction of right, he swept the Church free from Modernism, which threatened the very existence of Christianity, and excommunicated those who refused to hear his word. On all sides lay other work to be done. He did it. He inaugurated a movement for the consistent teaching of Christian doctrine; he reformed sacred music; he insisted on early Communion for children and frequent Communion for all; he set one commission to the stupendous task of codifying canon law, another to the work of reforming the breviary; he instituted the Biblical Commission and defined its scope and powers, founded the now famous Biblical Institute, called upon the Benedictines to restore the Vulgate to the original text of St. Jerome, issued decrees for the training of religious men in science, and the spirit of their respective Institutes, rid ecclesiastical administration of a thousand and one worthless technicalities, and, perhaps, greatest of all, effected in a short time the reform of seminaries in Italy. The Peninsula had been dotted with a multitude of small and relatively inefficient colleges for the training of priests. The Pope suppressed them, and founded great central seminaries, in which the clergy are trained by the ablest and most experienced guides. This is but a tithe of the great man's work. Besides all this, up to January 1, 1914, he had founded 18 archbishoprics, 58 episcopal sees, 4 abbacies and prelaties *nullius*, 37 vicariates and prefectures apostolic, and he had, too, appointed 746 members of the then living hierarchy.

Pius X was, indeed, a busy man; but his business and cares and trials never caused him to forget for an instant that he was first and foremost a priest, a shepherd of the flock. He had been anointed to give sight to the blind, to set free the captive, to preach the gospel to the poor, and he coveted nothing so much as this work of a priest. His consuming love of God was equalled by love for men's souls.

He was continually urging the bishops of the world to help him "to restore all things in Christ." He would make all the world like unto himself, Christlike. He lost no chance to renew the spirit of the Master in men's hearts. Christ is the ultimate goal of human life and

endeavor, and the Pope would give back unto the Saviour His rights, thus sanctifying the earth. With this in view, he sought every opportunity to illustrate the Master's spirit. No cry of distress fell unheeded on his ears. His heart went out to sufferers of all races and tongues and climes. What a picture that is of the Pontiff sending his agents to Sicily to console the stricken people, and to gather together the orphans and bring them to him, that they might be brought up at his expense! Such was his heart, the heart of a true priest, unspoiled by taint of self-interest.

One of the works of the anointed of God is to spread peace on earth. Pius X was tireless in his efforts to do so. He never lost a chance to impress the blessings of peace on individuals and nations. In the late consistory his allocution to the assembled prelates was taken up with this topic, and his last message to the world was a pathetic plea that all might pray the God of love and mercy to end the great war that is devastating Europe. The thought of the death and carnage that is brutalizing half of Christendom broke the heart of the holy, merciful old priest, the Pope of Rome, and he went to his grave moaning the dread word, war.

The Pope is dead; but his deeds are not. They will live on in the memory of good men, and as these think of his works, at the same time many will murmur to themselves: "When shall we see the like of Pius X again, noble man, great Pontiff, holy priest?" May it be soon! The Church of God has need of another Pius X in these critical days.

THE EDITOR.

The General of the Jesuits

Death, the universal Reaper, is gathering a goodly harvest these sad days. Hardly had the Holy Father begun the sleep of peace, when another, far less exalted and conspicuous, but important for all that, was caught up and placed amongst those upon whom the black pall rests. Francis Xavier Wernz, General of the Society of Jesus, died at Rome, in the early morning of August 20th. In the eyes of the world his life was uneventful. There was little of glory in it, and much of the folly of the Cross, but despite that, it was a life that good men might well envy. The dead General came from a land famous for citizens who were conspicuous for one reason or other. He was a fellow-countryman of Kepler, Schiller, Schilling and Hegel. Würtemberg was his home. He was born in 1842, in the quaint old town of Rottweil, on the banks of the Neckar. The day after he completed his fifteenth year he became a novice in the Society of Jesus. At the end of his literary and philosophical studies he taught elementary Latin and Greek in the high school attached to the College in Feldkirch, in the Austrian Tyrol. After four years he relinquished this task to follow the course of theology at Maria Laach, at that time in possession of the Jesuits. Soon after his ordination he began teaching again, and then took up a special course

of study, in preparation for a lectureship in canon law, a subject with which his name will be connected forever. He taught this last-named science first at Ditton Hall, near Liverpool, where the exiled German Jesuits were, and later at St. Beuno's College, North Wales. In 1883 he was appointed to the chair of law in the world-famed Gregorian University. Herein he found what he himself considered his life work. He devoted his whole energy to lecturing and writing till 1904, when he became Rector of the University. This exalted position, however, did not cause him to give up one jot or tittle of his former work. He still taught and wrote, and at the same time conducted the affairs of the great institution over which he presided with extraordinary vigor and tact. On the death of the Very Reverend Father Martin, the twenty-eighth General of the Society, Father Wernz was elected in his stead, September 8, 1906.

His rule was not long in time, but it was great in accomplishment. If we except the few short years of his rectorship, his previous training was a poor preparation for the headship of a world-wide Order engaged in a thousand and one occupations. He had lived amongst books all his life, and knew little of the manners of men. But his bookishness did not make him shy nor unduly idealistic, and his aloofness from men saved him from the devious and contemptible ways of a cheap diplomacy. He was a man of courage, rare good judgment and strenuous action. He was an honest man, who knew his own mind and let others know it, too, as occasion demanded. He would cut a sorry figure in the rôle of the Jesuit of the cheap novel. Dickens could not have used him in his "Italian Notes," and Mrs. Humphry Ward would have ruined "Helbeck of Bannisdale" by portraying him. Despite this he was a true Jesuit and a great General, a learned man, a prayerful man, an upright man, a brave man, a tireless worker, who furthered the interests of the Church in a most remarkable way. His work as a General demands no apology. It is its own apology. It is bearing fruit to-day, and will continue to do so for many a long year.

Father Wernz has earned fame and gratitude as a General; he has earned greater fame and gratitude as a canonist. His books are in reality his monument, and a goodly one they are, too. The first volume of his "*Jus Decretalium*" appeared in 1898, and immediately commanded the attention of canonists the world over. At regular intervals other tomes appeared, until now the law of the Church stands explained and illustrated by a master second only to the great Benedict XIV. The volume on marriage, which was finished in 1904, would alone be sufficient to give him one of the highest places amongst jurists. Impartial critics have pronounced it the best of all books on this subject. The author's method did much to bring him into favor with students and professors. There is more than a touch of modernity about his works. They are entirely modern, in the best sense of the word. He was not content with lucid ex-

planation and apt illustrations. There was a call for more than this. There was need of historical treatment, too, of scientific questions. The author gave it, and in doing so exhibited a marvelous acumen and an extent of erudition that is simply past complete conception. The story of most of his life is written in these books, and it is written well, a life of prayer and study, given over to the cause of Mother Church.

Father Wernz was an important man in Rome. Not only was he the leader of a great and militant body of men, but at one time or other he served on numerous Congregations. Thus, for instance, he was a member of the Commission for the Codification of Canon Law; he was Consultor of the Sacred Congregations of the Council of the Holy Office of Extraordinary Ecclesiastical Affairs, and of the Index. In his capacity of Consultor of one or other of these Congregations he did some of his most enduring work. Canonists will recall his "*Votum in Coloniensi*," and his still more famous "*In Parisiensi*," with admiration. And now he is dead, this great man; and he died as he lived, meek in suffering, strong in trial, simple in greatness. His sons who are left to mourn him, pray that God may raise up another like unto him to be their Chief, and they ask that their friends who read these few halting words of poor tribute to the dead General, may petition the Lord of Mercy to hasten the day when their father, who has gone before them, signed with the seal of salvation, may enter the abode of eternal peace, where there is "no mourning, nor crying, nor sorrow . . . for the former things are passed away."

R. H. TIERNEY, S.J.

Conditions in Cuba

To the Editor of AMERICA:

I am told on the authority of a Protestant minister stationed at La Gloria, Cuba, that in that vicinity there are two hundred babies not baptized because the priest charges two dollars a piece. Also that in Cuba generally there are thousands of couples living in sin because for the marriage ceremony the "charge" is ten dollars. Can AMERICA either refute or explain this statement, which is being used as a proof of the bad conditions existing in the Church in Cuba.

St. Davids, Pa.

M. W. S.

This letter is both sad and amusing, sad, because it contains scarcely a shred of truth, amusing in that it exhibits the old Puritan trait of seeing the mote in a neighbor's eye and neglecting the beam very much nearer home. Before coming to the specific accusation contained in the letter, I wish to make a few general remarks. Protestant missionaries, in spite of their enormous outlay of money, have been met with coldness, not to say contempt, on the part of Cubans. The inhabitants of this island may be indifferent in religion, but they have no respect for Protestantism and its ministers. What have the last named done here these last sixteen years? Raised families, built a few meeting-houses that remain practically empty,

scattered broadcast trite and oft-refuted calumnies, and slandered the Holy Father. Some have done more than this. They have given bad example and the island is buzzing with gossip about them and their ways, talk that does little credit to men who came amongst us to preach the pure gospel and release us from the tyranny of Rome.

The charges contained in the letter are absurd. They are the usual stock in trade of the unscrupulous preacher looking for moral and financial support for his violent but unsuccessful campaign against Catholicism. No Cuban child remains unbaptized by reason of the poverty of its parents; no Cuban couple remains unmarried from inability to pay a fee of ten dollars. True, here, as elsewhere, priests live by stipends. But here, as elsewhere, the stipend is not demanded with such rigor that the sacraments will not be administered without it. It is expected, as it is in other countries. If it can not be given, well and good. That this priest or that priest may be selfish in this matter, a circumstance of which I, a resident of Cuba these many years, have no knowledge, is not to the point.

There was a Judas amongst the "Twelve"; there may be one and more than one here. What then? Is the whole priesthood to be branded as infamous? Perhaps, in Protestant logic, but Protestant logic is of a piece with Protestantism itself, a thing of rags and tatters and sharp-tongued deaconesses and unscrupulous preachers. There are two hundred children unbaptized in one section of Cuba because of inability to pay a fee, are there? Indeed! Bring the argument nearer home. Its full value will then be appreciated. It runs this way: There are 50,000,000 or more unbaptized Protestants in the United States, because of—I pause. I am not a preacher. If I were, I should conclude that the greed of ministers is the reason for a nation of unbaptized adults. But as I am a priest of Cuba, my conclusion is, Americans remain unbaptized because they choose to do so. The same is true of some few Cubans. Not many though, because the vast majority of the children are baptized with all the ceremonies of the Church.

Now, as to the marriages: Here again I flatly contradict the preacher's statement. Why should the minister make such a complaint anyhow? Is he too obtuse to see that it makes him ridiculous. People who live in concubinage have little or no scruple about religious matters. If they cared to have a marriage ceremony performed, it would not matter much to them who performed it. Priest, minister or judge, any one of the three would do equally well. Why, then, did not some of these thousands who live in sin ask that preacher "to tie the knot" for them? Did he, too, charge too much? Was it not rather that they were totally indifferent?

But to the point at issue: Well-instructed Cubans are married by priests; some few ignorant people are married by a magistrate; others, equally few, are married by ministers and never appear before the preachers again. But are there no illicit unions? There are. In fact,

amongst the negroes such unions are frequent enough. But this state of affairs is not due to priestly avarice, but sometimes to ignorance, sometimes to formal sin. Why move the argument to Cuba and foist the responsibility on priests? A certain well-known American, with negroid blood aplenty in his veins, has written a book on the American negro, and I assure you there are revelations therein, even about negro preachers, which can not be matched in Cuba. Suppose, now, I were to become a missionary to those people and after a pleasant but bootless time in the States were to return to Cuba and preach that there are thousands of Americans living in concubinage because the parson's fee for marriage is too high, how would the statement sound in Protestant ears? What would Protestants say of me? There you have it. Apply the expression to the preachers. It fits them and not me. But, it is not necessary to call to the American negro for examples of crime worse than any found in Cuba. What about the so-called "white trash" of the Virginia mountains and other places? Their condition, their incest, concubinage, unfaithfulness to wives and so on is a matter of sure knowledge to all who have been amongst them. Yet they openly profess Protestantism. Some call themselves United Brethren, others, Methodists, others Baptists.

Did the "high prices" of their elders or ministers bring on this sad state of affairs? This is a tight position, is it not? A last word. I was in this island before the war. I have been here since the war. I saw the preachers come, and I am witness to their work; and I do not hesitate to say that they are occasions, if not causes, of some of the illicit unions here. Their vile, ignorant attacks on Catholic sacraments and ceremonies have confused the minds of some of these simple, untutored people and brought them to a neglect which would otherwise not exist.

A word in summary. The charges as written are false. The preacher in making them, was true to the instinct of his class. Calumny has no terrors for him.

Cienfuegos, Cuba.

S. SARASOLA, S.J.

The Young Man and Applied Science*

In the fall of 1869, the writer, fresh from the halls of St. Francis Xavier, entered the School of Mines of Columbia College. This was the title of the five-year-old School of Applied Science. The Class of that year was the smallest shown on the list of graduates, four men graduating in 1872, and one man a year later. Since then "What hath God wrought?" The telephone and the phonograph have been invented and have grown from the status of scientific toys to be objects of business exploitation on the largest scale. Electric transmission of power has covered the land with a net-work of trolley lines, and through it the water-powers of the world are

utilizing the sun's energy. The Herz rays and the Bramley Coherer have led to the development of wireless telegraphy. The surgeon's diagnosis is made easy and certain by the X-ray, involving one of the last applications of photography. The photographic film as a substitute for the glass plate was at first a matter of convenience and portability only. For its existence it depended on the dry emulsion, also a matter of convenience. Both inventions belong to the time we speak of. Within the last few years, the photographic film has been applied to the production of moving pictures—a development of the old Zoetrope, and by leaps and bounds it became the basis of one of the greatest industries of the day. Chemistry, having done fine work in analysis, has, during the last few decades, proved itself by the far more difficult work of synthesis. Now an innumerable number of compounds, dyes, medicines, food products, perfumes and other things are made in the many chemical works of the country. The very nitrogen of the air, its inert diluent, is being combined with oxygen for the production of products of use by the farmer for fertilizers, and by the manufacturing chemist. The rarer metals have been studied, and the improved electric incandescent lamps, of many times the efficiency of the old carbon film lamps, are a single result, and one of large commercial value. The development of the internal combustion engine has substituted the automobile for the horse and has enabled man to fly like Dædalus; sometimes, unfortunately, to fall like Icarus. Such is a tithe of what has been done; it is a mere suggestion of the miracles of the day. No one can see where the work will stop; the field of applied science grows larger day by day. The universities recognizing the development of this field have modified their courses, in that the Science Schools are increasing in importance day by day, and the Schools of Arts are saving themselves by giving more time to science in their curricula.

A person may be old-fashioned in many ideas; he may believe in the study of the dead languages and of the humanities; he may not believe in allowing a school child less than two decades in age to lay out an elective course for himself; he may have more respect for a thorough grounding of the child in the three R's than most modern educators possess; he may even dislike instinctively the new spelling; but he must recognize the new status of natural science in the world and in education. It fills a larger place day by day. It has acquired, in addition to its theoretical nature, a most practical one. The experiments of the old-time lyceum lecturer have given place to the developments of applied science on the commercial scale, and the abstract has become the concrete.

As applied science is filling this increasing rôle in the commercial world, it would seem obvious that it is a good field for the young man to cultivate. However, like every specialized branch of work, it contains limitless capacity for disappointment. No matter how well educated in chemistry, electricity, or other branch a man may be, he soon finds that there are many others as well qualified

*The twelfth of a series of vocational articles.

and as ambitious as himself. He must not feel that a school of science course is all that is needed to insure his success. It is but the foundation, perhaps it is more proper to say it is the beginning of the foundation. After graduation, the practical element is to be acquired, and many young men take positions at nominal remuneration simply to supply this factor in their education. Many of the larger industrial companies provide a special line of apprenticeship for college men, who are trained for shop positions, for office work or for salesmen, for in developments of the day men with scientific training are needed in shop, in office and on the road. There is an army of such and more are needed. As in every line of work, it is education supplemented by strict integrity and by industry which tells in the end. A graduate of a school of science has in his knowledge an advantage over the untrained aspirant, but he must not feel that it gives him a certainty of success. Any one may gauge the degree of his integrity and that of his industry, but he can not gauge his ability. The two qualities first named are, however, most of the battle, and ability without them is quite worthless. So the question of ability may be left out of consideration as time alone can tell how great it is.

And next comes the great subject of specialization. If a young man has influence in any direction he may often specialize in his education to meet the requirements, which he sees in the future. Without much direct impelling force, a question arises concerning the branch to be taken up. A man with a strong bent for chemistry would probably make a fine electrician, for the order of mind required in the various branches of applied science is much the same. So by consultation with friends and by studying the possibilities of his own case, he may select one or other course, electrical engineering, mechanical engineering, or whatever it may be. By consulting the records of the college graduate he may see in which field work is most plentiful.

In choosing a specialty in applied science, other considerations besides those outlined must be taken into account. Civil and mining engineering are apt to be intermittent. A piece of work is finished and the engineer finds himself idle. In other divisions, there is a special field for the commercially inclined, as on the sales-force of machinery dealers, where a full knowledge of mechanical engineering is of the greatest value. The chemist may look for work in the factories, where he has no need of the commercial side of his nature.

Yet all such views as the above should be taken with much allowance. Many civil and mining engineers make brilliant successes and the commercial interest has piloted many chemists to affluence. It may be said that the selection of a course is difficult, and often the wrong one is chosen. Therefore, the student should feel that there are certain preeminently important things for him to include. Some are test-objects in a certain sense. The higher mathematics as a constituent of a man's college work acts to preclude the idea of his selecting what is

called a "cinch course" or one easily to be gone through. If the student in electricity attacks the alternating current division and the electrostatics he will give a good assurance of thorough work in direct current work. Even the chemist should as a tonic take the higher mathematics. Let him look up Bunsen's classic work on Rapid Filtration and see how he determines by the differential calculus the minimum amount of water to wash a precipitate.

In general, whatever course be taken, the aspirant should pick out some difficult subjects, if only as a matter of training. Then realizing that the field of work is growing day by day, the student need not fear that time devoted to studying applied science will be wasted. It will inevitably have its result and help him in his career.

T. O'CONOR SLOANE, PH.D., LL.D.

The Strength of Socialism in England

Socialism is weaker in England than in any other of the great countries of Western Europe. No exact statistical account is possible of the numbers of socialists here, but it is certain that the total membership of all socialist organizations does not reach sixty thousand. The Independent Labor Party pays affiliation fees to the Labor Party for 30,000 members, the Fabian Society for 3,304 members, while the British Socialist Party, which is not affiliated to the Labor Party and whose membership therefore can not be thus ascertained, claims to have 12,000 members; but the chairman of the party, Mr. H. M. Hyndman, admitted at its last annual congress that half of these members were non-existent inasmuch as they never performed their financial obligations to the party.

There are no means of ascertaining the number of "unattached" socialists, that is, those socialists who belong to no organization. That these are very few is evident from the fact that only one socialist candidate, Mr. Victor Grayson, has ever been elected to Parliament; and he lost his seat at the second election. There are some socialists in Parliament, but they are not there as socialists. This is explained by the peculiar political policy of English socialism. Two of the three socialist organizations in England never run any independent parliamentary candidates of their own. For political purposes they federate themselves to the trade unions and constitute the Labor Party. The Labor Party is not a socialist party, though two of its constituent societies are socialist. Of the 1,858,178 members of the Labor Party in 1912 only 31,237 represent socialist societies; whilst of the affiliation fees totalling £7,176 received by the Labor Party only £138, 15s., 4d. came from socialist sources.

Socialists within the Labor Party have been trying vainly for years to get permission for candidates to style themselves "Labor and Socialist." There is no question of compelling candidates to use the name socialist, but only of permitting them so to do if they desire. The

Labor Party has, however, constantly refused to give such permission.

It may be suggested that though the name socialist is absent the reality of socialism is present, and that the socialist label is dropped merely to catch the votes of the unwary. This is what some opponents of the Labor Party say in England, and they point to the large proportion of Labor Party leaders who are socialists. On the other hand there are socialist opponents of the Labor Party who say that the socialist elements have been swamped by the non-socialists. I think that the latter view is the true one. The policy pursued by the Labor Party in Parliament has never been socialist in any distinctive sense. Even if the Labor Party were wholly socialist the power of socialism would still be very limited; for out of a total of 670 members of the House of Commons only 40 are Labor members.

During the past few years socialist organizations in England have been stagnant or declining. This is evidenced among other ways by the falling-off of socialist publications. The *Clarion*, which has by far the largest circulation of any socialist weekly, has fallen from a circulation of 85,000 to 60,000. The *Labor Leader* and *Justice*, the weekly organs of the Independent Labor Party and the British Socialist Party respectively, have never published their figures, but it is significant that whilst they were formerly displayed by newsagents, they can now be obtained only by a special order from the customer. The monthly organ of the Independent Labor Party, the *Socialist Review*, has been changed from a monthly to a quarterly "owing to lack of adequate support"; whilst the British Socialist Party monthly, the *British Socialist*, has ceased publication altogether.

The Fabian Society, which is a very small society, composed chiefly of middle-class "intellectuals," is the only socialist organization for which complete statistics of membership are available. We know the membership of the Independent Labor Party only by the numbers for which affiliation fees are paid to the Labor Party, and it is possible that the real membership is somewhat larger. As already stated the Independent Labor Party showed 30,000 members by this test in 1913, which is approximately the figure about which the membership has fluctuated for the past five years.

The British Socialist Party is not affiliated to the Labor Party and its membership is still more difficult to ascertain. A calculation of the monies paid by the branches to the Central Executive in 1912 showed a membership of 13,000. I have not been able to obtain the financial accounts for 1913, but at the most generous estimate the membership now does not exceed 12,000. The British Socialist Party has suffered more than any organization from the recent and present slump in socialism. At this year's conference of the party held in London Mr. Hyndman, its veteran founder and leader, declared that the party was bankrupt financially, that half the alleged 12,000 members were non-existent, and that many of the

delegates present at the conference had no right to be there because the branches they represented had not paid their dues to the party!

The British Socialist Party is composed of the more extreme socialists who have hitherto refused to affiliate with the Labor Party. But owing to its total failure as a political force and owing also to pressure from the International Socialist Bureau the former party is now proposing affiliation with the Labor Party. It asks as the condition of affiliation that the Labor Party shall allow its candidates to adopt the title "Labor and Socialist." The Labor Party will not decide the matter until its congress next January, but it is quite certain that the condition will be refused. It is probable that the British Socialist Party will then split into two sections, one affiliating with the Labor Party unconditionally, the other continuing the policy of isolation and impotence. Socialism in England is in course of disintegration; the larger and more moderate elements becoming content with a sort of regulated, stereotyped capitalism, whilst the smaller and more revolutionary elements adopt a policy of anarchistic syndicalism.

Leeds, England.

HENRY SOMERVILLE.

Masonic Activities in America

The Masons in the Department of Agriculture are making plans for an organization similar to that perfected in other departments. A temporary organization was recently effected, when Bradford Knapp, of the farmers' cooperative demonstration work, bureau of plant industry, was chosen temporary chairman and I. C. I. Evans, of the dairy division, bureau of animal industry, temporary secretary. A call has been issued for a general meeting at Pythian Temple Saturday, August 15, at 7.30 p. m., for the purpose of electing permanent officers and perfecting the organization, to which all Master Masons employed in the Department of Agriculture are invited.

—The Washington Post.

The above item, which is one of similar news-notes that appear from time to time, deserves attention. An international secret society with hidden ends of its own, owing allegiance to home and foreign chiefs whom its members are sworn under severest penalties to obey without question, form an inside organization in an important department of the National Government, and this "similar to that perfected in other departments." That is, Freemasonry has, in every department, segregated from the general corps the officials and employees who are Masons, and organized them into a distinct body under Masonic direction. Their individual Masonic bonds were evidently deemed insufficient for Masonic purposes, which required the unification of these paid servants of the Government into a single Masonic entity. Nor does even this suffice. While all are to be drilled into readiness to execute the organizers' ultimate design, not all are to be admitted into its secret. We have seen that many exoteric or outer Masons are judged unfit or unripe for "enlightenment." Hence "for the purpose of electing

permanent officers and perfecting the organization," only the master Masons of the department are invited.

What is the object of these formal Masonic combinations in Government departments? There are numerous lodges in Washington of every rite and degree; and the head of the Scottish Rite, the Sovereign Grand Commander, the exalted potentates of Masonic officialdom, are there to look after Masonic interests at the seat of power. The swarms of Masons that honeycomb official Washington would seem to show that these interests have been furthered very well indeed. Why then these extra organizations? We have warrant to hold that they are formed to extend influence and the numbers of Masonic officials, to diminish the influence and the numbers of non-Masonic, but especially of Catholic, officials, and to glean and coordinate information that may prove useful for Masonic purposes. At any rate they are obviously intended to advance within the Government departments the interests of an oath-bound organization over whose conduct or purposes the Government has no control. Government officials are employed and paid as citizens, not as Masons. Their qualifications and services have, or are supposed to have, nothing to do with Masonry. If then, in their character as public employees, they segregate themselves from other officials who are not Masons, and erect another standard which may be, and often is, opposed to the Government standard, is not this an injury to the Government, and consequently to the whole people whose votes and taxes set up and maintain Government and officials in the interest, not of societies or sects, but of the citizens of the entire country? Were Catholic officials to club together in the interests of Catholics as such and to the detriment of non-Catholics as such, our denunciation would be as strongly pronounced. But when this "clubbing" within our National Government is under the direction of a secret, extra-legal government whose "edicts must be respected and obeyed without examination" and whose secrets every member swears, by oaths the most awful, never to reveal, the dangerous evils that are bound to develop may be easily calculated. The Italian Government, which is certainly neither hostile to Masonry nor friendly to Catholicism, the prime object of Masonic assault, has found it necessary to ban Masonry from its army in order to secure its own effective control. And yet there was no question there of inner Masonic rings separately organized in barrack and regiment. Our own Government has found it needful to put severe legal restrictions on the Katipunan, the Masonry of the Philippines.

Our readers will have noted Sovereign Grand Commander Richardson's statement that he offered, by authority, to the present President and Secretary of State, the organized services of the Scottish Rite and its allied societies throughout the world, toward forwarding the administration's plans for peace treaties and international arbitration. The *American Freemason* taunted AMERICA with being annoyed that the offer was gratefully

accepted. We made no comment, except this was an illustration of Masonry's activities in national and international politics. We did not and do not doubt the good intentions of the President and Secretary of State, but we did and do question the intentions of the Masonic authorities, having given them more time and study than busy rulers can afford.

International Masonry has its own views of international peace. When it eliminates all dogma from its ritual, including God and Christ and Bible and the soul's immortality, it substituted "unity of the human race," which must be effected on its own lines and under its auspices. What these are may be gathered from Masonry's unceasing war on the church in Europe, a war which the *American Freemason* specifically approves and is consistently urging the brethren here to take up. This war includes the expulsion and exclusion of Catholic teachers and teaching from schools of every grade and kind, the suppression and confiscation of all Catholic churches and institutions, and the elimination of Catholic thought and being in every avenue of life, public and private, by whatsoever device of enlightenment. It would have peace between nations in order to "unify" them under its own system, and thus effectively eradicate the Christian system, which it rightly perceives to be identical with Catholicism. This is openly declared by the *American Freemason*, which states, "there can be no peace or truce between Freemasons and the official Roman Church." Hence they will gladly proffer their services in aid of any scheme of peace from which the Catholic Church is excluded; but whoever knows Freemasonry will also know that they will do so only for a price. They are too astute to name it, but they know how to exact it. Their United States deputies had meetings with Carranza and Villa soon after Mr. Richardson had placed the Masons of the world at the disposal of the White House, and after President Huerta had refused to become a Mason; and Carranza who has held for years the headship of Mexican Masons, and Villa who is also high in the craft, were permitted to carry out the Masonic program in Mexico even more effectively than it was carried out in Portugal and France. We are confident that this program was unknown to the Government; but the Masonic officials knew what they wanted and got it.

Masonic activities are not confined to Washington. They are operating powerfully, by direct and indirect channels, in business and newspaper offices, in legislation and official appointments of every description throughout the entire land, and always in the interests of Masonry. Freemasonry is rapidly nearing the point of influence which one of their orators thus described:

It comprises men of rank, wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance. And it comprises among other classes of the community to the lowest, in large numbers, active men united together, and capable of being directed by the efforts of others so as to have the force of concert throughout the civilized world. They are distributed too with the means of knowing one another,

and the means of cooperating, in the desk, the legislative halls, on the bench, in every gathering of business, in every party of pleasure, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another.

This was in 1825, when the then Grand High Priest of the General Grand Royal Arch Chapter in American Masonry was also Secretary of State in the national cabinet. The persecution and murder of William Morgan in New York State the following year, and the successful screening of his murderers and some two hundred Masonic accomplices by Masonic influences on judges, juries, witnesses, and officials high and low—the Governor was also a Grand High Priest—aroused the country against Masonry and curbed its activities for a while. But they grew strong again and John Quincy Adams' "Letters on Freemasonry," published in Boston in 1847, by T. R. Marvin, brought home the evils of the institution to later decades.

M. KENNY, S. J.

Sobered Paris

None of those who have lived in Paris during these days of anxiety and emotion will easily forget them. As these lines are written the city has an aspect that is an extraordinary contrast to its usual appearance. Many shops are closed, many streets are empty, the underground railway works only in certain lines, public conveyances are scarce, and at eight every evening all means of traffic are suppressed, Paris being "in a state of siege," as the expression goes.

Around the military buildings and railway stations, on the contrary, reigns an animation contrasting with the uncanny stillness that exists elsewhere. Soldiers move to and fro, flags fly gaily in the sunshine, women, bare-headed, with red eyes, but smiling lips, are bidding adieu to their dear ones. It is difficult for those who do not live in this atmosphere to realize the meaning of a general mobilization, such as was proclaimed last Saturday throughout France. It signifies that all the men, whose ages range from twenty to fifty, are called upon to serve in the army; that only boys, old men or invalids are left at home! When we remember that many of the sturdy workmen, who are now soldiers, are the sole bread-winners of their families, the brave spirit in which they face their new duties is heroic, and their wives are no less admirable. The external aspect of Paris is impressive, but far more so are the symptoms that reveal the real temper of the people at this solemn hour, when its fate is trembling in the balance. The old saying, so true, yet so hard to accept, that suffering and pain bring out noble qualities that peace and plenty leave dormant, is strictly true as regards the Parisians, in these early days of August.

Even the Government is dignified, patriotic and calm; the funeral of the murdered socialist leader, Jaurès, passed off without any hostile demonstrations; all parties are united, in fact, not merely in words, to face a deadly peril. There is no vain boasting, as in July, 1870, no cries: *à Berlin!* but a grave determination to do the best, at whatever cost.

It would take pages to relate the moving incidents that occur daily, how all the women of the people, who accompany their husbands and their sons to the railway station, have the same sentence on their lips: *Il faut faire son devoir, on fera de son mieux.* The emotional and demonstrative French people have become, under the stress of an overwhelming peril strangely grave and self-possessed, and even their enthusiasm is kept under control. It seems to be centred in a stern sense of duty. Here and there the innate

gaiety of their race breaks out; thus the young girls who threw flowers at a departing cavalry regiment cried out, laughing: "You will plant them in Germany," and, at a certain farewell dinner in a frontier town, one who was present will never forget the heroic efforts of the officers, all married men and fathers of families, to keep up the spirits of their wives by their gay talk. "It will remain impressed on my memory," added my informant, "as a standing example of courage and self-control." The men who gave it are now on the frontier, under fire.

The churches in Paris above all are an impressive sight at the present moment. The favorite Parisian sanctuary of *Notre Dame des Victoires* is crowded, and every wax taper, in the blaze of lights that surround the statue, represents an anguished prayer for those whose homes are left desolate. Officers in uniform and young recruits, mere boys, are waiting to go to Confession and Communion; there is no human respect or false shame, only a firm will to make peace with God before facing the uncertain future and its risks.

From the suburbs, where the Little Sisters of the Assumption work among the very poor, come many stories that prove once more the magic power of present events to revive dormant religious feelings. A workman, well known for his anti-religious opinions, meets a Little Sister, who has nursed his wife through a grievous illness: "I am off to fight, *ma Sœur*." "Will you not do something for *le bon Dieu* before you leave? If you go to our chapel, you will find a priest." Half an hour later, the same workman again meets the Sister: "I followed your advice, Sister, and I feel ever so much better. After all, if I do not come back, I am all right with *le bon Dieu*, and you will look after my wife and children." This is but one example of what takes place daily in all the suburbs of the city of brightness and pleasure, now so strangely pathetic under its new aspect of controlled enthusiasm and unassuming self-sacrifice.

Paris, August 4.

B. DE C.

A German View of the War

To the average American, who derives his knowledge of European affairs from the newspapers, it must appear that Germany is the real cause of the world-wide conflict we witness to-day. For, according to no small part of our American press, the German Kaiser first drew his sword and precipitated this dreadful upheaval of the nations.

That the majority of the newspapers are wrong, in some cases maliciously wrong, thereby poisoning the minds of their readers against Germany and Austria, and diverting sympathies away from the latter toward their enemies, the following reflections will clearly prove to fair-minded readers of AMERICA:

After Austria had declared war against Serbia, a country whose history is one long series of murder and assassination, Russia at once began to mobilize her army. Four times the German Emperor urged the Czar to abstain from the moving of Russian troops to the Austrian and German frontiers; he "almost went down on his knees to Russia to induce her to desist from her mobilization" (New York *Herald's* London dispatches, August 4, 1914); most willingly he undertook to urge Austria to new negotiations. But this time every effort was in vain, and he who for more than a quarter of a century had worked persistently and successfully for the peace of Europe, was powerless to prevent the threatening conflict. Meanwhile Russia, relying on France's mad desire for revenge and on England's jealousy of her great German rival in commerce, kept on mobilizing against both Austria and Germany, thereby forcing the Kaiser to declare war against his will. But who, I ask, will blame the German Emperor for acting as he did? Should we

expect him to have waited until Russia's mobilization was completed, thereby exposing both the eastern and western frontiers of his country to mighty foes ready to strike! The war between the Slavic world and the German having become inevitable, does not the Kaiser deserve credit for taking the offensive in order to defend the very existence of the German race? He did not enter this war like a fool. By losing much time he would have brought Germany to certain destruction.

With regard to England, "perfidious England," which by its intrigues and the formation of the anti-German alliance through the instrumentality of King Edward VII, provoked, and made inevitable, a world-wide war as the result of the long-pending jealousy of the commercial power of the German Empire—England could not remain neutral if it would. The invasion of Belgium was no worse than England's own perfidy toward Persia. Germany was forced to violate Belgium's neutrality, since England emphatically opposed an attack on France from the north. No other course was left for Germany in this fight for her existence.

The present world calamity, then, was *not* provoked by the Kaiser or by Germany, but ultimately by the jealousy of free, civilized England who does not hesitate to march shoulder to shoulder with the semi-barbarians of the East, against the most cultured race of Europe.

The sympathies of the American public at the start of the hostilities were almost entirely on the side of the Allies. The majority of our newspapers took a decided stand in favor of England and colored their reports by considerations other than a decent regard for the first canon of journalistic practice: impartial treatment of the news. Naturally the Germans and German-Americans deeply resented the obviously prejudiced brand of news which bore on its face the trade-mark "Made in England." Fortunately there has been a decided change in the tone of the Anglo-American press during the past week. The "news" from Brussels and Paris, via London, is so biased that no editor can fail to see that it is manufactured to suit Germany's foes. And Germans in America feel confident that gradually the press will give both sides of the question, thereby dealing fairly and squarely with Germany and the German. Our people demand no favors at the hand of the newspapers, but only fair play as citizens of this great republic. Then the day will come when the truth will be clearly seen and Albion's perfidy unmasked, and American sympathies will be unreservedly with Germany and Austria-Hungary, who are fighting the battle on behalf of European civilization.

We German-Americans confidently await the outcome of this tremendous war of nations, trusting in God and in the justice of the German cause.

FRANCIS M. SCHIRP, PH.D.

A French View of the War

The Juggernaut of war is grinding its victims under its iron wheels. Who has launched the blood-stained engine of death on its infernal mission? In after ages before the tribunal of history, who must plead guilty of this fiendish crime against civilization, humanity and God? Who is to blame?

Leaving out of the question Japan, meddling gratuitously in a fight, in which she had no direct concern, eight nations are at war. Austria and Germany are fighting Russia, France, England, Belgium, Serbia and Montenegro. Other nations may be swept into the vortex.

Among the belligerents, one stands out absolutely justified, Belgium. Unprepared, undrilled, she has drawn the sword in the holiest of causes. Asked by Germany to grant a passage over her territory for an onslaught against a friendly power, she scorned the proposal. She is fighting for justice, for the sacredness of treaties which guarantee the neutrality of her soil, for the integrity of her territory, for her national existence.

England has gallantly come to her rescue. England did not want war. She tried every honorable means to avert it. Her Minister for Foreign Affairs, Sir Edward Grey, used all the resources of his skilled diplomacy in battling against it. England's honor and her advantage, it is true, are at stake. While defending a weak and helpless neighbor, she is fighting the empire which threatens her commercial supremacy, and is guarding those northern coasts, which if mastered by a foe would become a permanent danger. Belgium and England are waging a just war. Can the same be said of Austria? We say it with sorrow, no. As a Catholic power, Austria has our sympathy. For the venerable Franz Joseph and his House, with all its tragedies and woe, we feel the deepest pity. When the heir to the throne, the Archduke Franz Ferdinand, was murdered, two months ago, in Sarajevo; when the plot was brought home to high Servian officials at Belgrade and shown to be the culmination of years of anti-Austrian hate and agitation, Austria justly demanded redress. Then Servia, acting on the advice of Russia, yielded much indeed. Some of the demands were extremely galling and humiliating. To one she demurred, though not absolutely, as she was willing to have it settled in a more friendly way. She would not allow Austrian officials to sit on investigation boards trying Servians accused of crimes against the Austrian Government. We do not see how she could. Had she done so, she would have abdicated her national sovereignty. Servians had a right to be investigated or tried by Servians for plots devised on Servian soil. Austria was asking too much, and she asked it with an unseemly haste which startled the world. Perhaps the war might have been localized? Yes, if Austria and Servia were living in an isolated Sahara, not in their present surroundings. The Serbs are Slavs. The exponent of Pan-Slavism, Russia, is their natural protector. If blood is thicker than water, we can not blame Russia for her course. There is much in Russia to condemn. Her opposition to Rome is unseemly. Her civilization, though improving, is only skin-deep. Her treatment of Poland has been monstrous. Pan-Slavism, triumphant, is not the brightest outlook for Europe. But Russia is not without virtues. She represents order through law. She is growing more liberal. She is religious though her religion tends to superstition. In the Austro-Servian crisis, Russia was certainly not anxious for war. She had a huge strike at home. Her armaments were not yet quite complete. She advised her Slav brothers to yield. When Austria, her neighbor, mobilized, she too ordered a partial mobilization. We do not see that she was to blame. And what of Germany? Austria, her former foe, is her ally to-day. Austria moved because she felt Germany would come to her aid. At this stage Sir Edward Grey had tried to mediate. All the contending parties accepted the offer. Germany alone held out against it. Russia answered, and that answer goes far to justify her position, that if direct explanations between Vienna and St. Petersburg did not avail, she would accept England's proposal or any proposal bringing a solution. Austria declared war. She knew Germany was behind her. With Germany she thought England would abandon her allies and that Russia was unprepared. The English White Book, with all its record of the facts, proves that Russia yielded to all reasonable demands; that Germany refused. Germany felt that "now or never" was her time to strike, for the Teuton to triumph over the Slav, and at the expense of France and England to realize her dreams of a great world power. Germany's action drew France into the struggle. The two countries have long been foes. France, humiliated by her defeat of 1870, has been looking for revenge. Even her Catholic press has preached it, not always with restraint or moderation. The reconquest of Alsace-Lorraine has become a second religion to France. To accomplish her end she looked for allies. Germany effected an imperial and national unity in 1870; she has felt ever since that she would have to defend it, and her ever growing greatness, against France and her

new friends. They barricade her at home. They thwart her expansion abroad. France and Germany were armed to the teeth. Sooner or later they had to come to blows. But now at least France is not directly guilty. She did not want the war now. With ample coast lines on the Mediterranean she has little at stake in the Balkans. Like Russia and England, she labored for peace. She delayed her preparations until her engagements with Russia brought Germany upon her. And Germany struck before the German Ambassador in Paris demanded his passports; before a formal declaration of war. Germany's subsequent outrage on the neutrality of Belgium and Luxemburg, an outrage she herself acknowledged, shows to what extent she was ready to go. Austria precipitated the present crisis. Germany might have stopped it or localized it. Instead she flung her sword into the hesitating scales. The Juggernaut of war is grinding, pounding on at the command of her War-Lord. Who will answer for him and say: "Not guilty!"

ERNEST DUBOIS.

Old Heads and Young Hearts

The train drew into the station at Relay, where the passengers on the train from Frederick to Baltimore change for Washington. The child, who was kneeling on the seat in front of me, looked out at the bank about twenty feet high that stood on one side of the car-track, and exclaimed to her mother: "Look, mamma! Ain't mountains high!" Passing by "Orange Grove" she had inquired "whether oranges grew there"; and the last I saw of her she was standing on the rear deck of the bay steamer, watching the waves from the propeller rolling toward the shore, and I heard her exclaiming: "Oh, mamma, mamma, look at the water going home!"

My heart went out to her, and I wondered whether I would care to be like her, whether I would be willing to change places with her. If a man could only grow young again without being a child, *repuerascere quin sit puer!* And then again what if he must? For, like a flash, I thought the next minute of our Lord's own words: "Unless you become like little children you can not enter the Kingdom of Heaven!"

"Now, the Kingdom of Heaven is, of course, the 'seek first' of a Catholic's religion," I said to myself; "but how can a man become a little child like that?"

It is a problem of rejuvenation very much like Nicodemus' problem of the second birth of baptism. But when Christ spoke to His Apostles about "becoming little children," He was not speaking in the spiritual and mystical sense of the supernatural adoption of grace, but of the natural qualities of a child; for He had taken up a child from the crowd and set him in the midst of the Apostles as an example to them of what He meant. But what *did* He mean?

As soon as you address yourself to this problem of "how to become a little child," you are perplexed like a man called two ways. "Be a child," says Christ; "don't be a child; be a man," says the world. The lad runs down the street to meet his mother, and the jealous paving stones catch his flying feet and jump up somehow and intercept his kiss. He would like to cry for pain and vexation, but his mother says: "Don't cry now, dear, that's mother's little man." It needs some pluck for "mother's little man" to stand the hazing of his first day at boarding-school. He feels lonesome and homesick, with inquisitive eyes all around him and not a friend in the world. Then comes the "hazing of life," even worse than this. Nobody then cares enough about you even to laugh at you and your troubles. And such troubles! Nobody ever had such troubles before. A man's own troubles are always the worst. "It's no use; you might as well give up;" you are saying to yourself, when up comes a big-hearted fellow and claps you on the back and says: "Come, come; there's nothing to fear; everything will come out right. Be a man."

Everybody else is saying to you, "be a man," and all the while Christ is telling you, to "become a little child": what can it all mean? Must we remain children all our lives? Are we never going to grow up, never be any wiser or braver than a child? Childishness isn't childlikeness. Christ wants us to become *like* little children; not *childish*, but *childlike*. There is the mind of a child, full of ignorance and fears, and the heart of a child, a heart full of love and duty; and what we want is a man's mind and a child's heart, the prudence of serpents and the simplicity of doves. To keep the mind of a child and the years of a man is to be childish; but to have a child's heart and the experience and prudence of a man's years is to be truly childlike.

When is a man not a man? When he lacks sense and lacks courage, when he is a fool and afraid; when he is childish.

When is a child not a child? When he knows too much, when he unites a child's years with something of a man's sense and fearlessness, wears an old head on young shoulders; when he is precocious. "A little knowledge" is a good thing for a child, but a dangerous thing for a man. Evidently this part of a child doesn't fit a man. We don't want the *mind* of a child.

When is a child not a child? When he "has no heart," when he has never known a mother's love, or, knowing it, his heart has not learned to beat in unison with it, if you can imagine such a thing. A child's heart is a heart of love. When is a child not a child? When he is spoiled, when he wants his own way, when he will not do as he is told. "I will and I wont, don't dwell in this house." A child's heart is a heart of obedience and trust. Love and obedience and trust: behold the whole heart of a child. It is "look, mother, at this," and, "look, mother, at that," and "mother says this" and "mother says that."

There are no parts in the heart of a child. It is a simple heart. It is a complete surrender of love. This is childlike simplicity. Yes, children are selfish, no doubt, and proverbially so. They are peevish, if you like, and they magnify their wrongs, and they are vain, and none too quick to forgive; and they have a thousand other faults of childhood. They may have all these and be children still; but a child that does not yield to his mother a complete surrender of love is simply not a child at all.

Call duplicity by what polite name you will, there is no duplicity about the child of his mother, and there is no duplicity about the child of God. But "men of the world" are watching their chances, and serving their opportunities, and using their occasions, lawful and unlawful; and there are not more real friendships among men for the very reason that it is often hard to know a man's true self. You have to dodge and spy and pry a long time around a man's acquaintance, before you can get a look beneath his shell, and see him as he is; and naturally what a man has to conceal is in the end hardly worth knowing.

Simple men are not always highly respectable men. They may be professional tramps, whose one rule of life is leisure; they may be confirmed hedonists, whose one rule of life is pleasure. But there is something refreshing about their openness of soul, even if it lacks a certain dash of respectability. A drink of clear water is better than the rinsings of a wineglass. You can talk to such men at least soul to soul, and not from cover, and that single close touch of nature thrills you with the sense of your human kinship.

But the simple man we are talking about, the true child of God, is God's own gentleman. He is the most highly respected and respectable of men. Loving God means loving men, and loving men means being loved by them. And he is at peace with himself. "If thy eye be single," says Our Lord, "thy whole body shall be lightsome." He has found the "one thing necessary." He has caught hold of the thread that unwinds all the tangled skein of life. His life is one fine, pure note of music.

It is because men do not keep their hearts young as their heads grow old that they come to think that the "children of God"

can not be "men of the world." "It does not do to be too good," "one has to make his way in the world," is anything but this simplicity of the children of God. It is the excuse they offer for things that look "queer." They do not seek first the kingdom of God and His justice; they seek themselves first and justice afterwards. They want to "get on, get honor, get honest." But "getting honest" is not the superlative degree of comparison; it merely comes last.

Which is the more important; the heart of a child, or the mind of a man? Christ says: "Become a little child; be simple, and love and obey and trust in God;" and the world says: "Be a man; fight your own battles; think for yourself; be brave." There is no contradiction here. "God helps those who help themselves." We must be both; we must be true children of God, and we must also be true men of the world.

"Happy the man," Ruskin says, "whose heart grows younger as his head grows older." But Christ insists on the heart of a child more than the head of a man.

What then? The French says: "After all the heart is almost the whole of a man." And don't you see: being a true child of God is sure to make you a good man of the world, but being a man of the world will never make you become a child of God.

W. T. TALLON, S.J.

COMMUNICATIONS

An Effective Way to Help the Catholic Press

To the Editor of AMERICA:

In the latest issue of AMERICA which has reached me I find a letter, under the heading given above, from Father Romer, C.S.S.R., in which he suggests, as an effectual means of spreading good Catholic literature, that wherever missions are given the

Missionaries should get in communication with the various publications, furnish the dates of their missions and request a supply of sample copies to be sent to the missions. These would be placed on sale or exhibition with the mission goods, and during the mission attention would be directed to the matter of reading, and brought home by showing these samples, suited to every purse and taste.

This seems to me to be a very practical and useful suggestion. Missionaries can do no greater work of zeal than to promote the reading of good Catholic literature. They have a unique opportunity of doing this in their sermons from the pulpit, especially if they are able to recommend books, pamphlets and newspapers which are actually on sale at the church door. In order to facilitate the distribution of very cheap and useful literature in this manner I beg through the pages of AMERICA to make the following offer:

For many years past I have been actively engaged in the production and distribution of Catholic pamphlets on devotional, historical, biographical, economic and social subjects. I have been concerned in the publication of hundreds of such books with circulations varying from 300,000 downward. In recent years the total annual output from this has been about two million books.

Now, my offer is this: I am prepared to send, post or carriage free, to any part of the United States, or indeed, to any part of the world, any number of pamphlets of the kinds mentioned above, at the rate of twenty-four cents (one shilling, English money) per dozen. As books of this description are sold in America at four cents a copy, or forty-eight cents a dozen, it is obvious that those who accept this offer can not be at any loss. The only thing I ask is that, in the case of small or casual orders, the money shall, in order to avoid the trouble and expense of keeping and sending out small accounts, be forwarded with the order.

Secondly: A handy book-box for exhibiting the books, with a

strong cast iron box attached into which the money can be dropped, is essential for the successful working of any scheme for the diffusion of Catholic literature, at least if carried on in connection with a public church. This box should be placed on the porch or entrance to the church, where all who enter or leave must pass by it. I shall be happy to supply a neat, handsome book-box of polished wood, capable of holding up to six hundred books of the kind I refer to, at cost price of four and a half dollars, exclusive of a strong packing case, which would cost about a dollar and a half additional, and also exclusive of the cost of carriage, the total cost including packing case and carriage, amounting probably to seven or eight dollars.

In some parts of Ireland the practice, I believe, exists of stationing a man or a boy at the church door after Mass on Sundays, to sell good, cheap Catholic books and newspapers to the people as they come out. In Limerick this is done by means of a traveling book stall, moving on wheels and stationed in turns outside the different churches of the city. I presume the owner is repaid for his trouble from the proceeds of his sales. In the case of church book-boxes it is most important that a trusty and zealous person should have charge of the box, to keep it in order and to change the books regularly and frequently, according to the season. The success of the box very largely depends on this.

I may add that our books may be had from the International Catholic Truth Society of America, 407 Bergen Street, Brooklyn, N. Y., and that I shall be happy to send sample books and catalogue on application to Rev. Joseph McDonnell, S.J., Editor of the *Irish Messenger of the Sacred Heart*.

Dublin, Ireland.

What is Meant by "Armageddon"?

To the Editor of AMERICA:

Will you be good enough to explain fully what is meant by "Armageddon"? Since the war started, the press and pulpit in Canada are offering many and confusing explanations regarding its real significance, so I have been asked to write the well-informed editor of AMERICA and secure a comprehensive explanation, so eagerly awaited by many of us at the present moment. (2) "But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father." (Mark xiii, 32). Is this text to be accepted by us just as written? Is the Son of God absolutely ignorant of the Day of Judgment?

Kingston, Canada.

D.

[I. Armageddon, also written Armagedon and otherwise, is identified with the plain of Esdraelon, where the chosen people won some signal victories over the enemies of God (Judges, IV, 7). With this fact in mind St. John uses the term figuratively in chapter xvi, verse 14, of the Apocalypse, where he predicts triumph over all the forces of evil, the enemies of God, whether they be the *Beast*, the false prophet, or anything else. St. John's figurative use of the word has caught the fancy of politicians and preachers; and now they speak of their opponents' Armageddon; that is, defeat. For instance, before the last presidential election, the Progressives talked of meeting their rivals at Armageddon. Presumably the former considering themselves chosen people, expected their opponents to bite the dust. As is clear, the term Armageddon can be applied to a modern battlefield. Thus, an Englishman might speak of Waterloo as Napoleon's Armageddon. Should the Belgians be victorious at Liege, they might call Liege the Germans' Armageddon and so on. II. The Son of God is not and was not ignorant of the day of judgment. The most satisfactory interpretation of the text is this: Christ was the Father's legate on earth. As such He was commissioned to teach certain truths to men. Among the truths to be taught, neither the day nor hour of the judgment found place. Consequently the Saviour, speaking as *man and legate*,

declared that *as legate* He had no knowledge of the subject, no information to communicate on the matter.—*Editor AMERICA.*]

Catholic Grievances and Leadership

To the Editor of AMERICA:

In *AMERICA* for July 25th, there is a letter from P. J. Judge, of Omaha, Neb., under the caption "Do American Catholics Lack Leadership?" Though quite in agreement with the object the writer has in mind, with your permission I will say that what is most required is organization in the first place, and concentration in the second. When needed, pure and undefiled religion, throughout the ages that have preceded the present one, has ever found its leaders, defenders and teachers.

In the pre-Christian centuries the Israelites found a Moses to lead them out of captivity; later down the centuries they had a Judas Maccabeus. The Gentiles were led to embrace Christianity by the preaching and teachings of St. Paul; the Arian heresy was arrested by St. Athanasius; the Manichean, Donatist and Pelagian heresies ceased when the great Doctor of the Church, St. Augustine, laid bare their errors; the Crusaders found their leader in Peter the Hermit; the glorious thirteenth century witnessed the labors of a St. Dominic to convert the Albigenses, and of a St. Francis of Assisi to teach the blessings of "holy poverty." Sixteenth century Protestantism brought forth the great leader and founder of the Society of Jesus, St. Ignatius Loyola, and the apostle of the Indies, St. Francis Xavier; and lastly the penalized Catholics of Ireland and Germany, in the nineteenth century, found worthy leaders in an O'Connell and a Windthorst.

There are two passages in your correspondent's letter from which I differ. The first is:

Now all are agreed that the bishops are the leaders, divinely appointed, of the 16,000,000 Catholics, priests and people, not only in religious, but in politico-religious matters as well.

With all due respect, I say that when he introduces politics into matters purely religious, he raises an issue calculated to frustrate the meritorious object for which he writes.

The grievances of which Catholics complain arise from attempts of the enemies of their faith to place their religion and its practices in a false light before the world.

As ecclesiastics in this land do not mix in political affairs, politics have no place for them in the grave issues involved. The work of eliminating the grievances of which Catholics justly complain, devolves on Catholic laymen throughout the land.

It should merely be necessary to draw attention to this "politico-religious" leadership as set forth by Mr. Judge, in order to point to the danger that would result from its adoption.

Were ecclesiastics to lead or take part in such agitation as the redress of the grievances calls for, they would afford a pretext for attack to those who persistently slander the Church and them, and thus lend color to all previous unjust accusations as to their meddling in politics.

On the other hand, Catholic laymen, who are one in conviction as to all the Church teaches and practises, can and should work for the protection which they are entitled to as citizens of this republic.

The second point in the letter to which exception could be taken is the following:

Again, for example, suppose that the bishops of this country should meet in Washington to-morrow and resolve immediately that the Wilson Administration is unjust to Catholics in carrying through the mails the vile *Menace*, *et id genus omne*, and that, unless justice is done

immediately, Catholics will vote to a man against them at the next election, does any imagine that the Administration would not come to terms in twenty-four hours?

Though the writer may not intend it, the foregoing can be construed as invidiously pointing toward the Wilson Administration for aiding and abetting the circulation of the *Menace*. The present administration is only sixteen months in office; the *Menace* has been in circulation much longer.

Representative Governments, constitutionally elected, always redress the grievances of which citizens justly complain.

When isolated and spasmodic action ends, and united action by 16,000,000 Catholics takes its place, rest assured that their request will be granted, and that proper laws will be enacted to suppress the evils complained of.

Oakland, California.

THOMAS F. MARSHALL.

Some Weak-Kneed Catholics

To the Editor of AMERICA:

I take pleasure in commending your article on "Apathetic Catholics" reprinted in the *Catholic Northwest Progress* of July 31. Here are two incidents that substantiate your article. At a recent meeting of a local council of one of the largest Catholic societies in this country, several members referred to open and premeditated insults against Catholics and how such things were increasing.

I cited the fact that a local appointive official had that day in the papers stated that one of his fellow officials made "jesuitical" remarks, and I volunteered to be one of ten who would call or write to the City Commissioners and compel him to withdraw the slur or resign. "We could not afford to do this," some said and the matter was passed over. During the A. P. A. movement, that society held a public parade, the grand marshal of which was the manager of one of the local theatres.

I introduced a resolution in the local division of the A. O. H. calling for a boycott on that theatre as long as this man was manager and notifying the owners of the theatre of our action. My resolution was defeated through the efforts of some members who stated it would "hurt their business." The reading of your article has taken away that lonesome feeling caused by being squelched by the local branches of two of our largest Catholic societies. Success to you.

Tacoma, Washington.

MICHAEL DOWD.

Mr. Chesterton's Style

To the Editor of AMERICA:

Father Tallon's lucid and interesting article in the *AMERICA* for August 8, pleased me and at the same time called for a protest. That he should cite Mr. Chesterton as an example of false taste in rapid writing seemed very strange. That he should condemn Chesterton's style as a delusion and a snare seemed stranger still. Why, Milton's "Allegro" and "Il Penseroso" might be pilloried for the same charge, and so might Carlyle's French Revolution. The moving picture show is full of suggestion, but nobody dreams of condemning it because it does not move with the stately march of a Shakespearean drama.

The piece of firework, commonly called "nigger-chaser," when hurled into a group of small boys causes considerable excitement and movement of feet. So Chesterton keeps your brain hopping and skipping with excitement, and you feel when finished that your mind really has had some healthy exercise. Whereas, with too many writers, the mind has the pleasant sensation of gazing in a dreamy way at the regular curves of a skyrocket, with its flash followed by

darkness. The following extract taken at random from Chesterton's life of Browning will, I think, show that Chesterton can do in a few lines what other authors fail to achieve in so many pages. He wishes to justify Browning in his "Paracelsus" for choosing a medieval character to represent the man of intellect.

It is a remarkable fact that one civilization does not satisfy itself by calling another civilization wicked; it calls it uncivilized. We call the Chinese Barbarians, they call us Barbarians. The medieval state, like China, was a foreign civilization and this was its supreme characteristic, that it cared for the things of the mind for their own sake. To complain of the researches of its sages on the grounds that they were not materially fruitful, is to act as we should act in telling a gardener that his roses were not as digestible as our cabbages. It is not only true that the medieval philosophers ever discovered the steam engine; it is equally true that they never tried. The Eden of the Middle ages was really a garden where each of God's flowers, Truth and Beauty and Reason, flourished for its own sake and in its own name. The Eden of modern progress is a kitchen garden.

Saint Stanislaus College, Macon, Ga. L. DOWLING, S.J.

One Way of Utilizing the Daily Press

To the Editor of AMERICA:

Here in New Haven a practical effort for utilizing the daily press is being tried with success. Every Friday afternoon the *Times-Leader* prints a full page of Catholic news, mostly local and diocesan, but not excluding items of general interest. Why should not this be a good plan for the "Vigilance Committee," suggested in AMERICA, to take up? The anti-Catholic spirit now ripe flourishes most actively in the smaller communities of the interior sections of the country. An active committee could soon make it manifest to the proprietors of a local paper how much to their interest it would be to follow our New Haven idea. What an example of watchful industry the press bureau of the Christian Science vagaries is. There is no reason, except criminal sloth and inexcusable neglect, why we Catholics should not make use of practical, up-to-date methods in defending our rights, and spreading the truth about our Faith.

New Haven, Conn.

T. R. L.

Early and Frequent Communion

To the Editor of AMERICA:

Kindly allow me to make some remarks concerning your answer to Mr. Lloyd, who seems to be disturbed at some of the communications in your courageous AMERICA. He seems to blame me for all this disturbance. I might throw the blame on His Holiness. He in turn might put the blame on our dear Lord Himself, Who disturbed his hearers to such an extent that many even of His disciples "turned from Him and walked with Him no longer. I. I can not agree with you, when you suggest that these things should be discussed in reviews intended solely for the clergy. It seems to me that the question of the necessity of frequent Communion touches the layman as much, and perhaps more than the clergy. Besides the layman seems to be the judge what the meaning of frequent Communion is for him according to his own circumstances.

Mr. Lloyd seems to be in a mood similar to the one, of which a missionary to the Indians spoke. When he explained to his hearers the goodness of God and then told them that this good God had commanded us to love Him, the Chief burst out in tears and said, such a law might be necessary for the white man, but never for Indians, because they could not help loving so good a God. I feel that Mr. Lloyd takes the petition for "our daily

bread" so earnestly to heart that he goes out of his way in order to receive daily. One may be allowed to doubt, however, if the average Catholic is quite as sincere as that; Mother Church surely knows her children well, and she thinks that the time has come, when they must be told plainly that it is their duty to receive frequently.

There is one thing, which Mr. Lloyd seems to have misunderstood in my former communication. When I spoke of parents and priests standing in the way between Jesus and His little ones, I thought that this pointed plainly to their first Holy Communion. This matter has nothing to do directly with frequent Communion. But indirectly it has much to do with it. For His Holiness wrote to the late Cardinal Fischer that it is a divine law for children to go to Communion "as soon as possible" after they come to the use of reason.

II. I am glad to note that you say, "such a sliding scale of sin" should not be introduced. Some think it should. However, it seems to me that wilful neglect of frequent Communion is a sin of omission. If I omit something of great importance, it would be a grievous offence. Hence it would seem that the wilful omission of even one Communion, which may be conveniently made, and which is surely a matter of great importance, would constitute a grievous offence.

Since, as you say yourself, "a great many teachers and leaders" have been wrong during the last four hundred years, please keep up your courage and let us have some more disturbance, so that all of us may get on the right tack. III. I hope, Mr. Lloyd understood you rightly, where you said that many teachers and leaders have been too strict. Some one might conclude from this remark that the doctrine of the necessity of frequent Communion is too strict; whereas, I am sure, you mean to say that the opposite doctrine was too strict.

Troy, Mo.

L. F. SCHLATHOELTER.

[I. Nothing was said about discussing the necessity of frequent Communion in reviews intended solely for the clergy. It was suggested that the theological principles involved in the action of a confessor who gives absolution "to parents or to priests who stand in the way of frequent Communion, for insufficient reasons" be discussed in such a review. The two topics are quite distinct. The reasons for our preference are obvious. In view of them AMERICA can not open its columns to such a discussion.

II. There is no warrant for holding "that the wilful omission of even one Communion, which may be conveniently made," is a grievous offence. Prudence, and charity to lay people consign this topic also to theological reviews. Should the voice of authority speak on the matter, AMERICA will be only too glad to make known the decision.

III. Mr. Lloyd undoubtedly understood us correctly. The answer was in response to the question whether our teachers and leaders were Jansenized, i. e., too strict in forbidding frequent approach to the altar. He was told that many had been too strict. Moreover, the reference to the late Holy Father's letter, contained in the answer, removed all chance of misapprehension. For the rest AMERICA is prepared to give publicity to all that urge frequent Communion, without introducing topics usually reserved for journals of theology.—Editor AMERICA.]

Favorite Poems

To the Editor of AMERICA:

In accordance with the suggestion of Mr. John T. Durward, I submit my choice as follows: First, for the poetic imagination of its ideas, "The Bells" by Poe; second, for the moral nobility of its contents, "A Child's Wish" by Ryan; third, for the truth of its philosophy, "The Psalm of Life" by Longfellow; fourth, for the artistic beauty of its technique, "To a Waterfowl" by Bryant.

Lyons, N. Y.

A. POETASTER.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 29, 1914.

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The Pope's Last Blessing

Not even in death does the Pope cease to bless his people; his last blessing comes from the cold clay. Not the peace-pleadings of the governments of the earth, not the sacrifice of thousands upon the field of battle could halt the ruin war is working in man's nature and win him back to kindness. It was only the death of the Vicar of the Prince of Peace that could displace the glaring headlines of war and give a truce to bitter war-thoughts for a few gracious moments of benevolence. Perhaps this is God's providence—by a loss so great to bring peace at last to a war-weary world. God grant it may be so.

But best blessing of all our Holy Father's death has brought to hearts not torn by strife. He resembled his kind Master in his life, and by his death, too, as by the death of Christ, "out of many hearts thoughts have been revealed," kind thoughts of others toward the Church, and of the Church toward others. To-day, when all the world is talking about the dead Pope, you hear no mention of a papal menace, or of anti-papal panic. Obloquy is silent in death's last impartial appraisal of a good man's worth. It is not merely the silence of no sound where no good can be spoken. Obloquy is struck dumb by the universal, unequivocal praise; in sincere chorus it rises from every honored organ of the press at this retrospect of a life so virtuous. The *New York Sun*, for instance, praises "his amiability of disposition, benevolence of purpose, and saintliness of life"; "he was a man," it says, "who served his Church with singular piety, disinterestedness and integrity," his "a life consecrated unselfishly toward good, toward betterment for all those whom his influence might reach." It is true, some of the press notices have spoken depreciatively, or at least doubtfully, about Pius X's greatness as Pope. "He was no statesman," "he lacked the qualities of leadership," and so on. They can not understand the *Pope*. His refusal to conform to the

Separation Law of France, or to parley with Modernism, cause his critics of the press most disappointment and chagrin concerning his statesmanship, but curiously enough this very uncompromising integrity of faith will be his chiefest glory in the annals of the Popes. He was a stranger in the court of the world, talking to the world wholeheartedly about other-worldliness, and like Columbus in quest of his New World, it was with little sympathy from the court that he set his course for the Unseen Land in which he believed, his Land of the Ultimate Term. The *Pope* the world could not understand, because the Pope stands for principle, the principle of the supernatural; but Pius X, the man, the embodiment of that principle, which they do not understand, the world respects and loves as "a true saint." The natural religion of the man of the world says that "it is not what a man believes, but what a man does" that counts. We know that both count, but the man of the world applauds the good deeds of Pius X, and reflects not that the principle of his good deeds was the supernatural principle of faith.

It is not surprising to find misunderstanding of the Pope; it is the centuries-old antagonism between faith and unfaith; but appreciation of distinctively Catholic virtues in the visible Head of the Catholic Church comes somewhat surprisingly to ears little used to public praise, and much abused, especially of late, by the foul slanders of a coarse public press. In their resentment many Catholics are apt to forget themselves and to set at defiance the whole non-Catholic world, friend and foe alike. That revelation of kind thoughts for good Catholics, coming with the Pope's death, has taught them their mistake, and revealed, we hope, kind thoughts in them. The life of the Church and the lives of her vile enemies are in two different elements, like earth and air; it is the very security of the Church that makes the outcries of these enemies the fiercer, as dogs bark loudly at birds flying safely over their heads in the air. Our own good works as Catholics are our best vouchers, and the best refutation of calumny; and by our good works, and our good works alone, men of the world, with whom nothing counts but works, are going to judge us. They will honor the faith that brings forth good works, and they will blame, not the Catholic man, as they should, but his faith, for the works that are bad. "So let your light shine before men, that they may see your good works and glorify your Father who is in Heaven." This is our Holy Father's last blessed word to us from the cold clay.

Learn from the Goose

Old-fashioned moralists were fond of drawing from the "vices" of wild animals solemn warnings for men. The fox personified deceit, the swine greed, the peacock vanity. But that is all changed now. Moderns are taught to go to the zoological park to hear sermons on the "beauty of service," and to listen there to eloquent

homilies on the conduct of life. The giraffe, for instance, will teach us "otherworldliness," the tiger vigilance, the owl reflection, and the pelican thrift. But the habits of the wild goose, as they are described by a nature student who contributes to the *Atlantic Monthly*, teach a lesson that many Americans of to-day ought to lay seriously to heart. For the wild goose and her mate are shining examples, it seems, of marital fidelity. In the first place, they are strict monogamists. "Once mated, there is no further need for vows and protestations, for the birds mate for life." They build their nest together, and while the goose watches over the eggs the gander keeps a vigilant eye on wife and home, and will fiercely and effectively attack every disturber of their peace. When the golden goslings are born his watchfulness increases. "His loyalty, astuteness, and unselfishness, are not to be found in those unobservant folk who have presumed to slander him," remarks the writer, who also attests that when death comes to one or the other of these faithful birds, "the one who remains will seek no other mate, but will return each spring to the site of his former nest, which he will never renew again."

"What geese, indeed, they are to be content with one spouse forever!" would perhaps be the exclamation of some who have been taught to consider these birds symbols of folly and silliness. "They remind me of some Catholics I know, who have deliberately contracted marriage without having any intention of 'trying again' as long as either party is alive. Let who will emulate these witless fowl. Geese have saved Rome before now, and their silly example will doubtless help to save these monogamous Romans still. But, as for me, I will be true to my spouse only as long as he (or she) is faithful to me, and, of course, if we grow tired of each other, we can easily separate and marry again."

The foregoing remarks doubtless express the average Protestant's attitude of mind toward the Church's teaching on marriage. He may admire the doctrine's austere morality, but he is quite convinced that the dogma is wholly inhuman, and in numberless instances altogether impracticable. He has no conception of matrimony as a sacrament enabling those who worthily receive it to be faithful to each other through a long and happy life. If such a man will not go to the Church for enlightenment, perhaps his love for "nature" may some day lead him to make a close study of the wild goose, and that bird's exemplary domestic virtues may teach our nature student how to be a faithful husband or a loving wife, not for a few years merely, but for life. Humbling as it must be for so-called "rational" beings to be taught by mere geese the sanctity, unity and permanence of the marriage bond, if the modern craze of "going to nature" for lessons in applied ethics will decrease the number of divorces that are sought for each year in this country, the chivalrous gander and his cherished spouse will have deserved well of the human race.

The "Outlook" and Catholic Theology

A new contribution to the history of theology has been made by Dr. Lyman Abbott in a recent issue of the *Outlook*. On examination, however, the contribution proves more novel than valuable. Briefly, it is that in 1834 Catholic theology taught the "carpenter-theory" of creation. According to this theory, explains Dr. Abbott, God at a definite period in history created the world, launched it on its course under the control of secondary causes which He also created and set a-going independently of Him. Oddly enough, the text-books used in Catholic seminaries in 1834 do not support Dr. Abbott's statement. Odder still is the fact that these text-books insist upon the divine omnipotence, and upon the possibility and fact of miracles. And these are lessons which they could not propose, did they teach that secondary causes might act independently of the Creator.

The truth is, of course, that Catholic theology does not, and never did, countenance the absurdities presented by the "carpenter-theory." More than this, the Church would exclude from her fold any who held that teaching. What is of faith in the Catholic position concerning creation is so simple that there is small excuse for misstatements of the type noted. Catholics believe that God created the world "at a definite period of history," that is, they hold that the world is neither self-existent nor eternal. But Dr. Abbott's phrasing is loose. Properly speaking, history begins only with the creation of man. They will agree that secondary causes were created by God, but for this very reason they emphatically deny that these causes can or do act independently of Him, or even remain in existence except through His sustaining power. Could a secondary cause act independently of God, its Creator, this cause would itself be God. Nor will Catholics accept the statement that the world is under the control of these secondary causes. It is under God's control. His providence rules all creation and sweetly disposes all things, bringing them to their appointed end. It is true, that in the economy of divine providence, secondary causes ordinarily operate without His direct interference; but this is far from saying that they work independently of Him. As He created them, so does He sustain them, keep them within their limits and act with them. So, too, can He, without self-contradiction, suspend or change the operation of a cause which, by its very nature, is contingent and therefore mutable.

Dr. Abbott does not accept this teaching of the Catholic Church. This, however, does not empower him to revamp absurd theories and present them as the teaching of the Catholic Church. "For theology I proposed to reread Sir William Hamilton's lectures on metaphysics, which I had studied in college, Mansel's 'Limits of Religious Thoughts,' and Combe's 'Phrenology,'" he writes of his theological course, made privately fifty-five years ago. Had the young Mr. Abbott of 1859 added Butler's Penny Catechism to this rather remarkable list of theo-

logical authorities, the venerable Doctor Abbott of 1914 might not have made this new contribution to the history of theology, by writing that in the old days "the carpenter-theory of creation" was the current theology of the Catholic Church.

St. Malachy's Prophecies

St. Malachy, the twelfth-century Archbishop of Armagh, the friend of St. Bernard and a gifted seer, is widely believed to have seen in a vision all the pontiffs who were to hold the Chair of Peter from the time of Innocent II, who was elected in 1130, down to the dark days of Peter the Roman, who will be reigning when the world is summoned to Judgment. St. Malachy, it seems, committed to writing these prophecies and gave the precious manuscript to Pope Innocent II, who stored it away so carefully in the papal archives that 400 years passed before it was discovered. In 1590, however, Arnold de Wyon published the newly-found prophecies, and ever since that time the world has heard a great deal about them.

Under exceedingly mystical and figurative titles which oftentimes it has severely taxed the ingenuity of interpreters to explain, 112 Popes are mentioned. They are identified by means of some characteristic of their name, escutcheon, origin, talents, office, or the like, which is shown to correspond marvelously with the wording of the prophecy. Urban VIII, for instance, was called by St. Malachy *Lilium et Rosa*, "the Lily and the Rose." But as that Pope was a native of Florence, on the arms of which is a *fleur-de-lis*, and as Urban's escutcheon was emblazoned with three bees, insects that are said to be fond of lilies and roses, it is, of course, luminously clear that the prophecy corresponds perfectly with the most striking characteristic of Urban VIII. Pius VI, more felicitously, is called *Peregrinus Apostolicus*, the "Apostolic Pilgrim," for he did travel a good deal for a Pope, and the *Cruce de Cruce*, "Cross from a Cross," of Pius IX, seems remarkably appropriate, in view of the fact that the House of Savoy, whose emblem is a cross, sent him into exile and seized his kingdom. But the *Lumen in Calo*, "Light in the Sky," of Leo XIII, and the *Ignis Ardens*, "Burning Fire," of Pius X, while they symbolize fairly well the intellectual power or devouring zeal of each Pontiff, still the words could be quite as appropriately used of almost any other Pope.

Eight Popes of the future are thus described in St. Malachy's prophecy:

1. *Religio Depopulata*, "Religion Extinguished." 2. *Fides Intrepida*, "Intrepid Faith." 3. *Pastor Angelicus*, "Angelical Shepherd." 4. *Pastor et Nauta*, "Shepherd and Sailor." 5. *Flos Florum*, "Flower of Flowers." 6. *De Medietate Lunae*, "From the Midst of the Moon." 7. *De Labore Solis*, "From the Labor of the Sun." 8. *Gloria Olivae*, "Glory of the Olive." Last of all *Petrus Romanus*, about whose pontificate this dire prophecy is made: "In the final persecution of the Holy Roman Church there will reign Peter the Roman, who will feed his flock amid

many tribulations, after which the seven-hilled city will be destroyed, and the dreadful Judge will judge the people. The End."

The prophecy, it should be noted, does not say that Peter II will follow in immediate succession the *Gloria Olivae* Pope. There may be many other Pontiffs in the interval. *Petrus Romanus*, however, is to be the last. The mystical title of the Pope soon to be elected is portentous enough. If the light of religion is to be quenched during his reign, the next Pope to follow will certainly require "intrepid faith." But if he bears up manfully he can die comforted by the thought that he is leaving the tiara to an angel pastor, who will feed and govern Peter's flock with heavenly power and wisdom. The ensuing nautical shepherd will doubtless perplex sadly the interpreters of the prophecy. The anomalous case of Captain Jenks haunts the memory. *Flos Florum* could well be a botanical Pope, but perhaps he will prove to be the son of a humble miller. Without question, "From the Midst of the Moon," is an ominous title for the pilot of Peter's Bark. Will he be a dreamer, a waverer, or even rather eccentric, especially when the moon is full?

De Labore Solis seems to be a very dark prophecy now, but there is little doubt that when the time comes pious interpreters will find the words wonderfully appropriate. Whoever that Pope is, we may be sure he will bear the burden of the day and the heat. The highly figurative title of the *Gloria Olivae* Pontiff obviously points to an Italian prelate with a passion for peace. But, perhaps, he drops the pruning hook to take up the crozier. Finally, it would seem that that last Pope could cleverly evade the impending catastrophe simply by avoiding taking the name of Peter, as all Popes have hitherto done out of sheer humility. St. Malachy's prophecies, therefore, while interesting and amusing enough, and in some instances remarkably appropriate, have, of course, no authority whatever except what pious credulity may give them.

The Mites and the Mighty

The chemist will show you a pair of scales which will weigh your name. Balance the delicate scale-pans, putting a piece of paper on each. Remove one paper and write your name on it with lead pencil. Replace the paper, and this most exact machine will tell you the weight of lead used to write your name. Yet science deals with still finer subjects. Some years ago the lightest thing in existence, outside of the soul, which has no weight, was a hydrogen atom, nearly fifteen times lighter than air, and hundreds of times lighter than metal. Now the latest scientists tell you that an ion which is a consistent element of the atom, is about two thousand times lighter than the hydrogen atom. To be exact, they say eighteen hundred, but no one will believe that we are trifling with the truth if we enlarge some in dealing with such fine points as these.

Pretty small things in the scientific world! Very small, but gigantic when compared with spiritual smallness: with the microscopic eye which can detect a mote in another a mile away; with the meticulous mind which will send to a department store to find out what a present cost and will ignore the weight of love accompanying it; with the infinitesimal logic which can conclude to a vice from a virtue and asserts that she must be bad when every one says she is good; with the parasitic and microbic soul which can nurse and ripen the minute germs of a moral plague and inoculate a neighborhood with the venom of jealousy and hate.

The time in which we live prides itself on its colossal accomplishments. It has climbed the highest mountains, but it has broken spinal columns in a foot-ball scrimmage; it is so generous in giving presents that men and women must organize to restrain themselves, but it will put poisoned pens to anonymous letters, and mail foul papers to Catholic neighbors; it has discovered both poles of the earth, but it has seen its largest circulators hire perjured degenerates to vilify honesty and becomes receivers of stolen correspondence or patchers of torn mail for blackmail; it has witnessed waves of social uplift in politics and poverty, but it has armed the private detective with decoys, kodaks and dictographs, and has unveiled the unspeakable vileness of the divorce court. The age is big in protest and promise and professions, and it is exceedingly big in mighty mean meanness.

This catalogue could be extended for any one who needs further conviction that souls are small to-day and do very small things. The age of chivalry has indeed passed. Yes, even the age of bandits and brigands has passed. Bad as they were, they had a largeness of soul which would not permit them to rob widows and orphans. We now live in a time that eavesdroppers, pick-pockets, peepers, letter-openers, garbage-gatherers, command high prices and find ready market for their wares.

The Pharisees received a severe scourging for their littleness of soul. Yet, let it be said to their credit, they were minute on religious formalities. It is large to be exact with God, and they in many cases honestly thought they were serving God's interests by straining at a gnat. But the Pharisees never had their soul so shrunken, so dwarfed as to burn down a house in Bethlehem because they were not permitted to hold a meeting in Jerusalem, or destroy the letters of an unknown Judean because some Galilean did not do what they wanted, or ruin a picnic ground where all went for pleasure simply because they did not have their own way in something else. Such petty acts of unmitigated meanness are the discoveries of our broad and enlightened age. The providence that can detect and number the hairs of the head when they fall, will have to enlarge its magnifying powers to find certain tiny, contemporary souls, who are proving their fitness for civic duties by setting all duties and laws at naught.

LITERATURE

The Franciscan Poets

With exquisite simplicity and unction, heightened by a poet's fancy, Ozanam himself has told us how the first thought of his "Franciscan Poets" (Scribner, \$2.00) presented itself to his mind. After a pilgrimage of love, he was leaving the white walls of Assisi's shrine, and glancing backward, he saw the little town nestling beneath the hillside, the empurpled vineyards and fields billowy with the harvest, all bathed in the golden splendors of the westering sun. The thought was an inspiration. Few men were better equipped than Frederic Ozanam to write of the Poor Man of Assisi and his poet-sons. In spirit and character, in child-like faith, in simplicity and humility, Ozanam was a follower of the great Patriarch. There was in him a rich vein of mysticism. His heart was pure and tender. Like Francis, he loved the poor and unceasingly toiled for them. In his *Conferences of St. Vincent de Paul*, he is toiling for them still. His commentaries on Dante, his "Pilgrimage to the Land of the Cid" prove that he had the poet's fancy and emotion, that his heart, like that of the cowed author of the "Cantic of the Sun," thrilled with all the sights and sounds of nature, with all that is beautiful and fair. Written under such inspirations and with such gifts, the "Franciscan Poets" is perhaps Ozanam's most popular work. Its success on its publication in 1852 was immediate and fully deserved. The excellent translation now before us will, we hope, meet with the same favor. It will bring to a public engrossed with material things the majestic unworldliness, the heart-deep spirituality of those rivals of Dante, the great Mystic of Alvernia himself, Bonaventure, Jacomino da Verona, and of that fiery spirit, Jacopone da Todi, who in his fierce hates and his burning love, is such a thorough representative of the Middle Ages.

Historians differ in their methods. Some excel in documentary research. They have an infallible instinct, which sets them upon the track of the hidden records of the past, and the critical faculty which teaches them their value and historical worth. Others can classify and catalogue with order and mathematical accuracy. A third class can correctly spell out a mutilated text or restore a charter. A few can, with dramatic instinct, read into the secret motives of the protagonists in the great world-drama and lay their fingers on the hidden springs of action. In his "Documents Inédits," Ozanam had shown himself a good textual critic. His erudition is evident in his "Poetic Sources of the Divine Comedy." Those who have read his "Études Germaniques" and his "Histoire Littéraire des Temps Barbares" feel immediately that he writes, not for a small inner circle of scholars and specialists, but for the larger audience of a fairly cultured public. In the "Franciscan Poets" we have him in some of his best aspects, and perhaps with one or two of his defects. He tells his story calmly, simply, nobly. We glide down the placid stream of his narration, past the white walls of old monasteries, round the base of Umbrian hills, dusky with fronded chestnut and oak; we see glimmering in the distance some marble campanile, a cathedral's rounded dome, or the sweeping and arrowy vista of a "Campo Santo." And we trust implicitly to this courteous and not too obtrusive guide. Now and then some deep and wise remark falls upon our ears. Before the tombs of Ravenna, for instance, he serenely reminds us that they "do not speak of death; everything there suggests the immortality given by the Eucharist to Christians: . . . birds pecking at vines, doves drinking from a chalice, tender lambs feeding on the fruits of a palm." At times, the guide mingles legend and

poetry with fact, and so interweaves them that it is not always easy for the untrained to mark the line of cleavage.

Yet the "Franciscan Poets" is a real and serious contribution to history. Ozanam was one of the very first to call attention to this aspect of Italian literature. Undoubtedly he revived popular interest in the "Poverello" of Assisi. Few writers have surpassed those pages where he depicts the poet in the saint. He has keenly analyzed the childlike joy of the Umbrian mystic, in the flowers, the birds, the shimmering waters of lake and rill, the cloudless heavens of his native Italy. Before Ozanam, Goerres had dimly sketched the poet of Assisi. Ozanam gives us the perfect picture. And neither Renan, Gebhart or Sabatier discovered St. Francis. Long before them, our author had drawn his true portrait. And how lifelike! How tenderly drawn! How simple, like the man himself! The very soul of Francis speaks to us from these pages. It sings to us in thrilling hymn and melody, in that "Canticle of the Sun," a poem which sounds like an inspired addition to the "Benedicite" of the Three Holy Youths, as noble as Dante's most sublime conceptions, as truly representative of the Middle Ages as the stained-glass windows of Chartres or York, or the towers of Notre Dame. It is a wondrous poem, as marvelous in its tenderness and sweetness as the strophes of the "Dies Irae" of Thomas de Celano are swift and clarion-toned in their awful utterances. All Umbria is there, its perfume-laden breezes, its sapphire skies, its fields carpeted with flowers, its balmy nights, its whole enchanted paradise. All the majesty of God sweeps through its rude rhythm and assonances; all the love and ardor of an earthly Seraph tingle in the inspired lines. Ozanam errs, however, and his translators have not failed to notice it, when he attributes the two "laudi," "In foco Amor mi mise" and "Amor di Caritate," to St. Francis. Modern critics ascribe them now to Jacopone da Todi. The fact was known as far back as 1777, when Affò had clearly proven Jacopone's authorship. Ozanam was not acquainted with Affò's sound and critical conclusions.

Amongst the Franciscan poets, the greatest, undoubtedly, is Francis himself. No other has surpassed him in spiritual insight, in lofty mysticism, in tenderness of expression, in seraphic ardors, in simplicity, in poetic sanity. A different man is Jacopone da Todi. The two chapters devoted to this strange genius were the first serious study made of him, at least in France. Even Villemain, in his lectures on Italian literature, had ignored this great poet. Yet Jacopone deserved to be known. Jacopone, like Francis, was a thorough representative of his times. He had its idealism, its faith, its unquestioning reverence for holy things. He had—what the mild and tender Francis never had—its blunt speech, its bitterness and virulence. He revered the Church as the Spouse of Christ; he scathingly denounced the Pope if he thought him wrong. He could be as bitter and at times as coarse as Dante. With the same pen which wrote the popular "laudi" and the pathetic strophes of the "Stabat Mater," he flung blasting and burning words at the court and the very person of Pope Boniface VIII. A distinguished lawyer, in his early days a gay young cavalier, quick of tongue and ready with his rapier, Jacopo is suddenly converted from a life of worldliness, when tenderly lifting the mangled corpse of his fair young bride, crushed to death at a public pageant, he sees, beneath the rich brocaded robes, the cruel hair-shirt she wore, doing penance, no doubt for her reckless husband. In the presence of that newly-mounded grave, Jacopo, soon called Jacopone for his strange mad ways, knows no bounds to his hatred of a world which has so cruelly deceived him. He thunders against its vanities, he flays its votaries. His learning might have entitled him to

aspire to the priesthood. In his humility he becomes a lay-brother in the Order of St. Francis. He is inflamed with love of holy things. He preaches with apocalyptic imagery of death, judgment, hell. He knows no compromise. He is sincere, dreadfully in earnest; but he lacks judgment, balance, discretion. He plunges head down into the great controversies raging in his Order between the Conventuals and the Spirituals. He sides with the latter, the stricter exponents of the rule. He is implicated in a plot against Boniface. But prisons and chains can not tame his fiery passion. Released, broken down by sorrow and captivity, Jacopone writes: "O boundless Love, what a miserable soul hast Thou undertaken to love. O dead Christ, lay Thy hand upon me, draw me from the sea to shore." In a few beautiful pages Ozanam has told us the death of this fiery spirit. His very errors came from the nobility of his soul. We have forgotten them. We only remember that Jacopone wrote, with a pathos and a love which will make his name immortal, of the Sorrows of Mary at the foot of the Cross.

JOHN C. REVILLE, S.J.

REVIEWS

Catholic Truth Society Publications. London: 69 Southworth Bridge Road. Brooklyn: 403 Bergen St.

The matter of the Catholic press is too often assumed to be merely a commercial transaction. We pay our money, and we take our choice: very often we are not pleased with our choice. If this subject were followed up it would be found that the cause of our disappointed choice is more intimately connected with the paying of our money than we imagine. In other words the Catholic press, at all events in this country, does not receive the support it should. The children of this world, we are told, are wiser in their generation than the children of light. In no way has that generation more markedly shown its wisdom than in its support of a press-propaganda. By an adequate support of our press, and especially of our Catholic Truth societies in their work of distributing booklets, we are helping to bring into play a force of tremendous power. The versatility of the Catholic press and its ramifications are perhaps no more clearly exhibited than in the latest batch of publications issued by the London Catholic Truth Society. In two clothbound volumes, at one shilling each, and twelve paper booklets at one penny, the whole world of thought and action is covered from patristic theology to problems of social conditions, from Catholicism to the care of the feeble-minded.

"Some Aspects of Anglicanism" is a series of seven tracts addressed in the main to our High Church brethren by writers eminently qualified to deal with this subject. If there is one thing more than another that holds back the "Anglo-Catholic" from embracing the whole truth, it is misconception of what the Catholic Church really is. "Can I Stay Where I Am?" is an appeal by Father Pope, O.P., based upon the fundamental doctrines of revealed religion, to the individual Anglican who is already familiar with many Catholic doctrines. To those Anglicans who support the theory that the ancient Church of England was "Catholic but not Roman," "A Talk on Continuity," by Mgr. Moyes, will let in a flood of light on the subject, while "The Branch Theory," by Dr. Adrian Fortescue, should demolish, once and for all, that tiresome superstition, for it is nothing else. "The Higher Anglicanism," by A. H. Nankivell, and "The Latest Phase of the Oxford Movement," by the Rev. J. P. Valentin, may be said to show recent efforts of the "Catholic" party in the Church of England. "Anglican Orders," by C. G. Mortimer, is a clear summary of that question, and "About a Return from Rome," by Dom John Chapman, O.S.B., is a

cleverly-written reply to a pamphlet, "A Return from Rome," written by one who, after having received Orders in the Catholic Church, became successively a "liberal Catholic," then a Modernist, and finally an Anglican.

To turn from matters controversial: the beauty of holiness is shown in "A Valiant Woman: Madame D'Houet, Foundress of the Society of the Faithful Companions of Jesus," by Mrs. Philip Gibbs; "The Teresa of Canada, Ven. Mother Mary of the Incarnation," by the Hon. Mrs. Maxwell-Scott; "St. Gerard Majella," by F. M. Capes; and "The History and Spirit of the Devotion to the Sacred Heart," by Father Allen Ross, of the London Oratory.

Matters of direct interest to Catholics, dealing with questions historical, theological and liturgical, will be found in "The Church in Portugal," by the Rev. C. Torrend, S.J.; "The Church in the Netherlands," by Lady Acton; "The Formula of Hormisdas," by Dr. Adrian Fortescue; "The Roman Breviary," by Dom Norbert Birt, O.S.B.; while "Catholicism," by Mgr. Benson, is a succinct and clear summary of the Catholic religion, whereby the light of faith may shine into every soul, even into the soul of that complex individual, "the man in the street."

"Freedom of Thought and Christianity," a criticism of Professor Bury's "History of Freedom of Thought," by Professor John G. Vance, together with "Anti-Catholic History; How it is Written," by Hilaire Belloc, ought very aptly to be taken to heart by the opposition as a pointed lesson in the gentle art of "How not to do it." "Catholic Social Guild Pamphlets" is the second of the cloth-bound volumes. It consists of a series of eight tracts dealing with prominent questions of the day. Three of the tracts are from the able pen of Father Joseph Keating, S.J., a recognized authority on social questions.

This brief collection of tracts and pamphlets will form a handy arsenal of facts for Catholics, applicable to many phases of life. The plea of ignorance may be a welcome salve to the conscience at times; but no man is any the worse for carrying into his religion the same shrewdness and alertness that is conspicuous in his business life. H. C. W.

The New Man. A Portrait Study of the Latest Type. By PHILIP GIBBS. St. Louis: B. Herder. \$1.00.

The author of this brilliant but depressing book is an English Catholic journalist, who also writes successful novels. He here calls the public's attention to the fact that their deep absorption in the "New Woman" has caused them to neglect the study of the "New Man," who is just as real and striking a product, as she is, of modern civilization. The author first describes the New Man's education, which is thoroughly materialistic, and then his religion, which is that of the "after-Christians" and consists in practice of a "queer hotch-potch of illogical decrees," such as the following:

Don't condemn a man for any kind of vice, because in the same circumstances you might be guilty of the same behavior.

Don't be hard on a woman, whatever her mode of life.

Don't obey any kind of authority, because revolt is the spirit of the age.

Don't be afraid of fulfilling your own personality, however great the risks.

Don't lay down the law for other people.

Don't be a moral prig.

Above all, don't be intolerant.

In chapters on "The New Man and the New Woman," "The New Working Man," "The New Aristocracy," "The New Suburbia" and "The New Politician," Mr. Gibbs completes his portrait gallery of "new" types. They are men whose youth synchronized with the advent of the motor-car and the cinematograph, and who are now separated from the preceding generation by a vast moral and intellectual gulf.

How this can be bridged over, the author, though a Catholic, does not indicate with sufficient clearness and insistence. Doubtless the "general reader" must not be frightened away, but the page or two of antidote at the end of the book, wherein Mr. Gibbs proclaims that the New Man is lost "unless he goes back to the faith of his fathers," ill balances the gloomy diagnosis of the preceding 252 pages. But the eye of this journalist is sharp and his indictment just. W. D.

The New Golden Treasury of Songs and Lyrics. Edited by ERNEST RHYS.

An Anthology of English Prose from BEDE to R. L. S. Edited by MISS S. L. EDWARDS.

The Two Boyhoods and Other Pages and Passages. By JOHN RUSKIN.

The Earl of Beaconsfield. By J. A. FROUDE. Every Man's Library. Edited by ERNEST RHYS. New York: E. P. Dutton & Co. \$0.35.

As a "low-priced edition of standard works" there can be nothing but praise for these books of "Everyman's Library." They are extremely attractive in form, and their ample material, well printed on thin paging, is neatly compacted into very handy volumes. A very well written and scholarly introduction serves to outline clearly the scope of each volume; it bespeaks at the same time great appreciation and zest for his work on the part of the editor, and brings the reader with interest, even avidity, to the reading of the pages that follow. The selections themselves are for the most part carefully chosen. It seems a mistake, though, to list the selections from Ruskin under the classification "For Young People." They are better suited for maturer minds except for the four papers entitled "Chrystal Orders," "Chrystal Quarrels," "Chrystal Virtues" and "The Legend of St. Barbara," while "The King of the Golden River," has been printed in a separate volume under "Essays, Belles Lettres."

The editor of "The New Golden Treasury," Mr. Ernest Rhys himself, has succeeded splendidly, in maintaining "the singing note" throughout his volume of verse, despite the difficulty which he set himself of not repeating the poems, the poets' best, already contained in Palgrave's "Golden Treasury." He has been able partly to compensate for this by drawing more freely upon the simple, unstudied early poetry of the language, especially that of Chaucer's time and before, and by additions from the later poetry of John Davidson, Lionel Johnson, and Francis Thompson. Miss Edwards too has achieved her purpose of giving the reader a conception of the changes that have taken place in the development of our English prose, but it is futile for any editor of an anthology of English prose to pretend to overlook Cardinal Newman's literary greatness, much more futile to attempt to supplant him by an unsympathetic and sceptical selection, entitled, "Monastic Asceticism," from J. A. Froude. The latter's biography of Disraeli, now republished for "Everyman," is written of course with the author's usual literary skill. A striking portrait is given of England's Jewish, novel-writing prime-minister, and an interesting account of his career. As for the political, religious and historical reflections with which the volume abounds, the reader should remember they are chiefly Froude's. W. T. T.

Later Poems. By EMILY HICKEY. London: Grant Richards, Ltd. 1/6.

The high quality of the half dozen volumes of verse already written by this author has taught readers to expect in her poems a deep, melodious blending of the Celtic with the Catholic note. The present slender volume will bring keen pleasure to these admirers of Miss Hickey's lyre. After "Etáin the Queen," a very musical poem of some length based

on an old Irish legend, come two-score shorter lyrics, of which "Montra Te Esse Matrem," "Happy-Go-Lucky" and "After Our Lady's Presentation" are perhaps the most beautiful. The first is a prayer to Mary for a prodigal who had

Fed his life sometimes at the Spring-head
Of life, and yet sometimes he chewed
The swine's poor husks for God's own food.

The second is an old invalid woman's welcome to a pious, light-hearted maiden who visits her, and the third is a dialogue, abounding in true and delicate touches, between St. Joachim and St. Anne, who have just dedicated their little daughter to God. "Later Poems" is offered to the author's "friend and countrywoman," Katherine Tynan Hinkson.

W. D.

The Woodneys. By J. BRECKENRIDGE ELLIS. \$1.00.

The Democratic Rhine-Maid. By FRANKLIN KENT GIFFORD. \$1.25.

The Passing of the Fourteen. By RANSOM SUTTON. \$1.25. New York: The Devin-Adair Company.

These three new books of the Devin-Adair Company will afford pleasant reading to a triple variety of tastes. "The Woodney Tune" is a cheery tune that sings the kindly optimism of simple living in a poor cottage. There is nothing new in the plot, the humor is perhaps a trifle forced, and the characters, especially the quietistic parson, somewhat stiff; but the moral tone of contentedness with a humble lot and kindness in thought and act is decidedly refreshing and constitutes the principal excellence of the book. "The Democratic Rhine-Maid" is, as the name indicates, a love-story, but there is fun, rather than foolishness, in the love-making, and both man and maid know how to behave themselves, with "Millicent" as a frivolous contrast. Some passages of repartee will be found particularly clever. Adventure abounds in "The Passing of the Fourteen," a smooth and interesting story of life among the Mexican brigands, and of how they aided Juarez to dethrone Maximilian, and then put through the revolution against the Indian President in favor of Diaz. The spirit which animates the councils of the "Fourteen" is represented as a spirit bent on reforming the Bandido Brotherhood from within; however much scope we may allow to literary fiction we can never grant, as the advertisement of the book states, that it is the same altruistic spirit which "still lives in Villa and Carranza and their victorious troops."

W. T. T.

Tesoro del Sacerdote, por el P. JOSÉ MACH, S.J. Décimo-cuarta edición, notablemente aumentada y corregida por el P. JUAN B. FERRERES, S.J. Barcelona: E. Subirana. 11 pesetas.

El Breviario y las Nuevas Rúbricas. Tomo I. JUAN B. FERRERES, S.J. Madrid: Administración de *Razón y Fe*. 3 pesetas.

"*Tesoro del Sacerdote*" was first published in 1864 by the Spanish Jesuit, Father Mach. The fourteenth edition, as it comes in two enlarged volumes from the hands of the learned Spanish canonist, Father Ferreres, is a veritable encyclopedia of practical asceticism, sacred oratory, liturgy and pastoral theology. The older work has been completely revised. What Father Lehmkuhl did for the "*Manuale Sacerdotum*" of Father Schneider, Father Ferreres has done, on a more extended scale, for the "*Tesoro*" of Father Mach. The solid erudition of Father Ferreres and his acknowledged masterly interpretation and application of new decrees are evident on almost every page. As a reference book on liturgy and on pastoral theology, as a practical ascetical guide for priests, we know of no work in any language that ranks with this new edition of the "*Tesoro*." The price, \$2.13, is astonishingly

cheap for two well-printed volumes, each of about nine hundred pages.

The work, "*El Breviario*," was inspired by the reform of the Breviary by Pius X. This volume is the first of two on the Breviary and studies in the documents, the origin and the various modifications of the Breviary in the course of centuries. In "*El Breviario*" one finds the same patient labor and erudition discernible in the other canonical-historical commentaries of Father Ferreres. The study of the various codices is instructive, while the chapters on the Breviaries in use in Spain before the reform of Pius V and the introduction of the Curia or Roman Breviary are most interesting. The author's treatment of changes in the text of the Breviary is very clear. Much of the matter of "*El Breviario*" is found incorporated in the new edition of "*Tesoro del Sacerdote*."

C. J. M.

BOOKS AND AUTHORS

A number of religious almanacs for 1915 are already on the market. Benziger's German "*Marien Kalender*" and "*Einsiedler Kalender*" are as varied and attractive as usual in text and pictures; "*St. Anthony's Almanac*," published from St. Joseph's College, Callicoon, N. Y., gives English speaking Catholics a similar year book, while the well-known "*St. Michael's Calendar*" comes out in both German and English from the Mission Press, of Techny, Ill. These almanacs are twenty-five cents each. Kenedy has put out a pamphlet containing a "*Life of St. Angela*" the foundress of the Ursulines (\$0.10). The latest number of *Catholic Mind* is "*Divorce*," an address by the Hon. Joseph L. Ransdell, United States Senator from Louisiana. The pamphlet is a solemn warning to the American people. "*The Hand of Mercy*" by the Rev. Richard W. Alexander; "*The Red Ascent*," a story by Esther W. Neill, and "*Poems for Loyal Hearts*," a volume of verse by the Rev. William Livingston are three of P. J. Kenedy and Sons' fall announcements.

Making Cardinal Consalvi, Elizabeth Patterson, Jerome Bonaparte and Napoleon, his chief characters, Father John Talbot Smith has written a historical novel called "*The Black Cardinal*." (The Champlain Press, New York, \$1.25.) "*Betty*" is as thoroughly American as could be desired, there are assassins from whom the Cardinal escapes by winding his scarlet robes around him, Fouché is watching or listening at convenient corners, the Emperor storms and rages, plots and counter-plots abound. The story is full of movement and will give those who are willing to allow the historical novelist considerable liberty, an interesting picture of Napoleon's court. What a pity "*Betty*" did not succeed in getting Archbishop Carroll made a cardinal!

"*The King of Alsander*" by James Elroy Flecker, "*Children of Banishment*" by Francis William Sullivan, and "*Wild Honey*" by Cynthia Stockey (Putnam, \$1.35 each) are summer books that could have been left very profitably in manuscript, as their moral tone is objectionable and their literary value slight. The first, which is the best written of the three, tells of the adventures, amorous and otherwise, of an English William of Wied, who is chosen for the falling throne of Alsander. The second describes once more life in a lumber camp and tries to win our sympathies for a faithless wife and her lover, while "*Wild Honey*" was not made by God's bees, for the seven stories contained in the volume are as nasty as they are dull.

Children, who are not yet familiar with the history of David and King Saul, will declare "*The Game of Doeg*," by Eleanor E. Harris (Philadelphia, The Jewish Publication Society of America), to be a "fine story." It is full of excitement and written with just that kind of imagination that children like. They will find a shepherd in the hills, a "by-my-sacred-beard"

villain, a little love, and plenty of war. Grown-up people, who do not mind about the story being "given away," provided it is well told, will also enjoy the book. Doeg attempts to play politics with kings. He hunts David to kill him at the bidding of Saul, and he is the servant who bears the dead king Saul's crown to David, only to receive from David the just punishment of his perfidy.

The great war that is raging in Europe has already inspired the poets. Even Alfred Noyes, the pacifist, is urging England on, and William Watson thus sings in "Liège" the Belgians' heroic resistance to the German invaders:

Betwixt foe and France was she—
France the immortal, France the free—
The foe like one vast living sea
Drew nigh.

He dreamed that none his tide would stay,
But when he bade her to make way
She through her cannon answered, "Nay,
Not I."

No tremor and no fear she showed—
She held the pass, she barred the road,
While death's unsleeping feet bestrode
The ground.

So long as deeds of noblest worth
Are sung mid joy and tears and mirth,
Her glory shall to the ends of earth
Resound.

Watched by a world that yearned to aid,
Lonely she stood but undismayed,
Resplendent was the part she played
And pure.

Praised be her heroes, proud her sons;
She threw her souls into the guns.
Her name shall with the loveliest ones
Endure.

Dr. Bridges, Stephen Phillips and Henry Newbolt, have also written war verses lately of considerable merit.

Mr. Joyce Kilmer has contributed to the London *Spectator* a good sonnet on the Waverley centenary which is being observed this year:

When, on a novel's newly printed page,
We find a maudlin eulogy of sin,
And read of ways that harlots wander in,
And of sick souls that writhe in helpless rage;
Or when Romance, bespectacled and sage,
Taps on her desk, and bids the class begin
To con the problems that have always been
Perplexed mankind's unhappy heritage;

Then in what robes of honor habited
The laurelled Wizard of the North appears!
Who raised Prince Charlie's cohorts from the dead,
Made Rose's mirth and Flora's noble tears,
And formed that shining legion at whose head
Rides Waverley, triumphant o'er the years!

Just how "triumphant o'er the years" Waverley is riding in 1914, however, many will wonder. Unfortunately he often has to yield, nowadays, to the latest "best seller."

"Lorenz Kellner," an account of his life, works and ideals by Ernest Sartorius, will be of special interest to Catholic teachers. Kellner was one of the greatest figures in popular Catholic pedagogy during the nineteenth century. In word and work and writing he was a fearless champion of the Faith. The Prussian Minister of Education, von Gossler, considered him the greatest educational authority in the monarchy. His book, "Die Pädagogik der Volksschule in

Aphorismen," is described by the Protestant theologian, Chr. Palmer, as "a true pearl gleaming out of the rubbish heap of pedagogic literature." The brochure belongs to the *Führer des Volkes* series published by the Volksvereins-Verlag of M. Gladbach. Price 60 pf.

EDUCATION

Religious Training in the Public Schools

In a dissertation recently submitted to the Faculty of the Graduate School of Arts of the University of Chicago, Dr. Arthur Jackson Hall has undertaken to discuss the question of religious education in the public schools of the City and State of New York. With the broad historical outlines of his subject Dr. Hall is familiar. But he has no sympathy for the Catholic view of what education ought to be, and hence, despite his honest attempt at fairness, it may be said that his presentation of the Catholic side in controverted questions is decidedly mouthed and marred in the utterance. Dr. Hall seems to know nothing, for instance, of the great part played by Bishop Hughes in the clash between the public and the religious schools which ended in the complete exclusion of religious teaching from the State schools. The Catholic protagonist in that conflict was not Dr. John Powers, although his services to religious education are gratefully remembered, but the Bishop of New York. One will also ask why, in an ample bibliography, no place could be found for the two authoritative works of Dr. Burns on the rise and progress of the Catholic parochial schools.

But it is as an apologist for the public school in the question of religious training, that Dr. Hall is here to be considered.

At the very outset we are confronted with the charge that the public school is irreligious and godless. From the point of view of religious education this is a groundless accusation. . . . When we consider the large number of school teachers who are active Christians, when we consider the high moral and religious motives by which they are actuated, and the invigorating school atmosphere created by their earnestness, it is impossible to believe that this charge which comes from Catholic sources, is anything but a "windy suspiration of forced breath." . . . It must be freely acknowledged that the public school is a very important ally in the work of religious education. . . . In a general way its ideals are comprised in the comprehensive aim of making Christian manhood and Christian womanhood.

Briefly analyzed, Dr. Hall's argument may be thus stated. An invigorating atmosphere, fostering Christian manhood and Christian womanhood, exists in the public school, first, because large numbers of public school teachers are active Christians, and next, because these teachers are actuated by high moral and religious motives.

The futility of Dr. Hall's first argument, that many of the school teachers are "active Christians," is shown by noting that this circumstance, even if true, is purely accidental. As far as the public school is concerned, there is no reason whatever why they should not be active fire-worshippers, or zealous Mohammedans, or absolute atheists. If intellectually qualified, such persons could not be rejected by a religious test. But they could, and they certainly would, be required to keep the distinctive principles of Zoroaster and the Prophet, and of whatever hero of atheism they might most affect, out of the non-sectarian classroom of the public school. Similarly, an "active Christian" may be allowed to teach in the public school, provided he will bar the distinctive principles of Jesus Christ from his classroom. For these principles are, in the eyes of the secular school, no less "sectarian" than the precepts of Zoroaster and Mohammed, and, let us say, the blasphemies of Julian the Apostate. It should, moreover, be sufficiently clear that mere association with a teacher who

is a Christian will neither implant the doctrines of Christianity in the souls of the pupils nor form them to "Christian manhood and Christian womanhood." "Christianity," writes Newman, "is faith; faith implies a doctrine; a doctrine, propositions." The truth of Christianity must therefore be taught, and not merely by example but by formal religious enunciation. Thus did Christ Himself teach, and send His Apostles to teach, "all things whatsoever I have taught you." The fullness of Christian teaching, culminating in true Christian manhood and womanhood, can not be imparted by the secular teaching of one, who, though he may be a Christian, need not be, and who in any case is forbidden to teach what he believes.

Dr. Hall's next contention is that the teachers in the public school "are actuated by high moral and religious motives." It may be gladly acknowledged that, in their private lives, many of these teachers are more religious than the system with which they are connected. But this fact does not make the public school "a very valuable ally in the work of religious education." The public school is irreligious, because by Dr. Hall's own admission, it can not teach the existence of God. "All that we can ask of the public school," he writes, "is that it shall give no occasion for the denial of this religious conviction." These are weak credentials, surely, for a force which Dr. Hall would have us accept as a very valuable ally in the work of religious education. It does not deny God when it might do so! The old words of eternal truth are borne in upon the Catholic, "He that will not confess Me before men, neither will I confess Him before My Father." There are times and occasions when the refusal to affirm a truth is equivalent to denying it. "He that is not for Me is against Me, and he that gathereth not is as he that scattereth." If Dr. Hall has correctly stated the limit beyond which the religious teaching of the public school can not go, Catholics, despite the army of public school teachers, "all actuated by high moral and religious motives" yet not daring to affirm the primal truth of God's existence, are fully justified in considering the public school irreligious. For the same authority on which we accept the truth of God's existence, commands us to profess that truth, unflinchingly and before all men. And that authority is God revealing Himself to us.

To pursue Dr. Hall's argument further would be tedious. His insistence in the closing chapters of his monograph, upon "the religious possibilities of the higher branches in the public schools," i. e., nature-study, science, history, literature, adds nothing to the force of his contention. Even a rapid survey of the tendencies at work to-day in education, will suffice to show that literature and science with God ignored, lead more readily to practical atheism than to supernatural religion. Christianity and nothing short of it, as Newman once wrote, must be made the element and principle of all education, if education is to aid in the formation of Christian manhood and womanhood.

Where Christianity has been laid as the first stone and acknowledged as the governing spirit, it will take up into itself, assimilate, and give a character to literature and science. Where Revealed Truth has given the aim and direction to Knowledge, Knowledge of all kinds will minister to Revealed Truth. . . . Far from recognizing this principle, the teachers of the Knowledge School would educate from natural theology up to Christianity, and would amend the heart through literature and philosophy. . . . But science, knowledge and whatever other fine names we use, never healed a wounded heart nor changed a sinful one; but the Divine Word is with power.

In the words of its latest apologist, "all that we can ask of the public school is that it shall give no occasion for the denial of this religious conviction" that God exists. Meanwhile, the parochial schools, in which Christianity has been

laid as the first stone and acknowledged as the governing spirit, are preparing for the work of the coming year. God grant that every Catholic child throughout the world may find a place in their classrooms, where under the shadow of the Cross and the protection of our Blessed Mother Mary, knowledge of all kinds will minister unto Christianity, and the Divine Word is with power!

P. L. B.

ECONOMICS

Interstate Trade Commission

Attention has again been called to the question of a proposed Federal Trade Commission. Though different in object it would doubtless be similar in many respects to the Interstate Commerce Commission with whose activity we have recently been made familiar. Its purpose would be the investigation and regulation of interstate trade as the latter body is empowered to act in the more limited sphere of railroad interests. The very broadness and indefiniteness of this purpose might constitute one of its principal sources of danger. It is evident therefore that the nature of such a commission must be carefully determined before it is called into being.

The activity of a Federal Commission would necessarily be twofold. Its first duty would be the collation and publication of interstate business information. In this field therefore it would supplant or supplement the existing Bureau of Corporations. Its second object would be to act as a supervising and regulative body. Here again it would assume many of the obligations that now fall to the Department of Justice. The new commission therefore would not be entirely new in its purpose, although its authority in matters of interstate trade and business would far exceed in amplitude any hitherto granted to previous commissions. That it would be limited to the province of competition, as the *World's Work* writes, while the Interstate Commerce Commission is mainly concerned with monopoly, is too sweeping a generalization. The evils which should be remedied by any trade commission that may at present be created are still to a large extent those which have been defined as "the evils of monopoly" by the Supreme Court, namely "power to raise prices, power to limit output and power to depreciate quality."

An important function of such a commission, and one which might be regarded by not a few business men as the principal reason for its existence, would be to define accurately what is forbidden and what is legal in the formation of interstate corporations and in trade transactions. A business enterprise previously submitted to the approval of the commission and sanctioned by it would be immune thereafter from prosecution, except in as far as civil suits might be brought by individuals. At present an interstate corporation can often possess no such assurance, since the best and most expert legal advice may prove a feeble reed to lean upon.

According to the Administration bill introduced several months ago, the proposed Federal Trade Commission would be given most absolute powers of investigation, and, what is even more dangerous, of publishing any or all the results of such an inquisition. A summary given in the *Outlook* at the time says: "All corporations engaged in interstate commerce will be required to furnish information and records of their organization, business, financial condition and management; and their relation to other corporations; and the commission will have access to all their records, minutes and accounts." This is absolutism run mad. Corporations thus tabulated, without cause or reason, might readily be exposed to financial ruin or discomfiture by unscrupulous firms. Their weak points would be laid open for attack. They might moreover

be made to suffer in their credit or prestige, though sufficiently sound and entirely honest. The commission, on the other hand, could safely be given authority to require any corporation engaged in interstate commerce to show cause, wherever sufficient reason existed, why it should not submit its organization and its methods of conducting business to investigation. This would suppose the existence of conditions calling for investigation in any particular case. It would not be necessary to wait until the evils to be remedied had actually culminated. Many corporations moreover might willingly submit to investigation for the sake of the coveted federal charter which would render them safe against criminal prosecution as long as they observed the conditions upon which their approval rested. Such corporations, voluntarily submitted to the commission or brought under its power by compulsion, would remain subject as far as necessary to its supervision and regulation. In every case a final appeal might of course be made to the Supreme Court.

The *World's Work* supplies an interesting example of what the operation of an Interstate Trade Commission might have been had it existed at the time of the dissolution of the Tobacco Trust by the Supreme Court. The first duty of the commission would have been to work out the form of dissolution subject to the court's approval. It would have been within its own peculiar province to decide what might have been necessary for the Trust to do in order that the spirit as well as the letter of the decree of dissolution might be carried out. With this act, however, its work would only have begun. According to the Newlands' amendment to the trust measures, it would thereafter carefully follow the development of the various sections of the condemned trust. Thus new combinations in violation of law could at once be hindered and the dissolution would become effective if the commission were true to its obligations.

It is evident therefore that the powers and duties of an Interstate Trade Commission, should its creation be deemed advisable, would necessarily be great and extensive. Much, in particular, would depend upon the moral character, the practical business knowledge, the legal experience and the economic wisdom of the men appointed for this responsible task.

J. H.

NOTES AND COMMENTS

"It is perhaps permissible to suggest," gravely writes the Anglican Bishop of Zanzibar, quoted by the *Guardian*, "that among the sacrifices God asks of missionaries is a generous submission to the Episcopate." "I appeal to you to urge upon the clergy who believe in the power of the Holy Eucharist to begin the daily celebration of it for the restoration of peace," is another Anglican suggestion in the same issue of the *Guardian*. "The impatience of the Divine Law is conspicuously, though by no means solely, shown in the agitation for liberty of divorce," is an editorial comment which nowhere indicates the fact that the Archbishop of York, Primate of the North, voted for the Gorell Bill which supplies new and easier grounds of divorce. "The appeal of the Church of England," writes a *Guardian* reviewer, "is always to sound learning. The Church is always willing to be convinced. She wishes to follow in the ways of the past . . . but if the early Church can be shown to be wrong, she would not hesitate to strike out a new line." These words excellently describe the Church of England, shifting, uncertain, appealing for guidance in her practice and teaching, not to the infallible authority which Christ gave His Church, but to the fallible voice of "sound learning."

Home or Hotel? asks the editor of the *Hotel World*, a trade magazine published in Chicago. The home, he thinks, is gradually

giving way to the hotel, especially in the larger cities. Twenty years ago he predicted that by 1913, the number of hotels and the hotel patronage would double. This prediction "in view of the actual growth of the hotel business now looks like the timid guess of ignorance." A desire for ease and luxury is largely responsible for this deplorable social condition. Life in a hotel or apartment house may be found at times, "convenient" or "comfortable," but it has disadvantages of a most serious nature. The most obvious of these is that the hotel's lack of privacy makes family life quite impossible. In an older day, "home, sweet home" was a beloved reality, but to love a hotel seems grotesque. Children brought up in its artificial, water-washed and ice-cooled atmosphere, as a rule know so little of home-training, that the unfortunate "hotel child" is a symbol of all that is pert and unruly. This is said on the supposition that children are to be found in the modern family hotel and apartment house. Frequently they are not. They are in the way and they are too expensive. Apartment houses which speak the last word in style and comfort may number husbands and wives among their "guests," but not, usually, fathers and mothers.

Dr. Lawrence Flick, of Philadelphia, contributes an excellent article on "Eugenics and Mental Diseases" to the August number of the *Ecclesiastical Review*. "There seems to be an impression abroad that in eugenics we have a panacea for mental diseases, and in consequence, many well-meaning persons advocate extraordinary interference with the inalienable rights of man for the purpose of preventing these diseases. The most lamentable part of it all is that these radical measures are carried into execution, before we know anything worth while either about eugenics or mental diseases." At the same time, Professor William Bateson, President of the British Association for the Advancement of Science, in an address at a meeting of Australian scientists, attacked "the eugenic regulations of marriage as proposed in the United States." These, he thinks, are devised without regard to the needs either of the individual or of a modern state. "If certain eugenists had the power," he is quoted in the *New York Tribune*, "it would go hard with many ingredients of human society that could ill be spared"; and he reminds those who hold extreme views on heredity that Beethoven's mother died of consumption while his father was a confirmed drunkard.

The brains of cranks seem to celebrate more actively in hot weather. The nice, kind officials of an Eastern State have been exercising their mighty intellects upon the iniquities of the graduated nursing-bottle. The measuring-marks stamped on the said bottle and others lack mathematical accuracy, it is claimed, and hence this mendacious bottle, though children may cry for it, must be withdrawn from the market. How many mothers, especially in the tenement districts, asks the *New York Mail*, are in a position to buy expensive graduated beakers such as apothecaries use? The result will be that they will now be forced to guess at measures. More serious, however, is the socialistic eight-hour constitutional amendment which will be submitted to the voters in California and Washington in the Fall.

This proposal, says the *Tacoma Ledger*, violates common sense by proposing a uniform rule for an immense variety of activities. It was conceived by theoretical dreamers, whose aim is to restrict property rights and ultimately have the State own and operate everything.

In California all over-time work except in "extraordinary emergency caused by fire, flood, or danger to life or property," is to be prohibited under penalty of fine and imprisonment. This will cause serious loss in harvest time, comments the *New York Evening Post*, when owing to the difficulty of obtaining help, much depends upon mutual accommodation, one farmer waiting upon another, and making up for the delay by overtime. A sick

person, not in the "extraordinary emergency of danger to life," must obtain three nurses if he wishes constant attendance. Few patients, however, could get used to three nurses, and few could bear the expense. The ordinary family will be obliged to double the number of its domestic servants. It must not be taken for granted, warns the *Tacoma Ledger*, that the vote for this preposterous measure will be small.

The State has numerous theorists and agitators who will support it. It is the duty of all thinking citizens to conduct personal campaigns against this measure, for its enactment would give this State an industrial backset and throw out of employment hundreds of men and women whom the advocates of the measure say it would benefit.

This advice is good. The best way of keeping hurtful legislation off the statute-book is to vote against its adoption.

Southern women, who are noted for their fine sense of courtesy and dignity of manner, have been embarrassed by an incident which is described as follows:

A New Orleans organization described as the largest women's club in the South has rejected a proposal to send a message of condolence to the President of the United States, because the woman whose loss he mourns was not a sympathizer with the suffrage movement.

It would be useless to dwell upon the questions of taste, apart from those of humanity, involved in this action. The women who are carefully weighing the question of suffrage as applied to themselves well may pause if the action of the Era Club is to be taken as indicating the blight that may come upon the feminine mind through a struggle for political equality.

One prefers to think that the "woman's club" does not enlist the sympathies of the choicest type of womanhood, just as the excesses in the movement to secure the franchise for women do not. This is particularly true of the South where, hitherto at least, the old fashioned ideals have kept "this blight from the feminine mind." Those, who believe that it is more important for civilization that a woman should be a woman than that she should be a voter, can not but rejoice that a certain class of suffragettes draw inspiration from persons of the Pankhurst type, rather than from the larger group whose ways are refined and whose methods are sane.

A curious incident which occurred some weeks ago in the House of Lords, illustrates admirably the Catholic and the Anglican position on the subject of divorce. The Catholic Lord Bray had moved the rejection of Lord Gorell's Bill which adds to the already generously ample facilities provided by English law for sundering the marriage bond. In clear and uncompromising language Lord Bray explained the law of marriage in the Catholic Church. "I am not against this or that detail of the Bill," he said, "but against the whole principle of divorce." And then "in words that thrilled the House," he continued:

There is only one power, there is only one court in the world, where remarriage of divorced persons can be sanctioned. In that court, my Lords, there sits a judge against whom and beyond whom there is no appeal. The name of that judge is Death.

Following Lord Bray's brilliant address, the Archbishop of York, as spokesman for the Church of England, arose to say:

Divorce which carries with it the right of remarriage is inconsistent alike with the teaching of Christ and the principles of the Church. The divorce laws have done more harm to our social life than good. I object, *in toto*, to divorce. I shall work against the extension of that which is doing more than anything else at the present time to weaken family life.

Then, comments the *London Tablet*, came a performance thoroughly typical of Anglicanism, for a few moments later

"the same prelate was purring complacently over the Bill and explaining why he meant to vote for its second reading!" Proclaiming that divorce is the worst enemy of the family life and a violation of the law of God, His Grace of York could yet find a reason to justify him in voting for a Bill which offers new and wider facilities for divorce. The reason is, that at present men can get a divorce more easily than women, a rank injustice, he thinks, to the women. If the Archbishop really believed what in his speech he said he believed, he might at the very least have urged that divorce be made harder for men. But he preferred to urge that "the scales of justice" be equalized by making divorce somewhat easier for men and a great deal easier for women. It is not a matter of wonderment that the Catholic sometimes loses his temper when he reads of "conditions upon which Romanists and other dissenters may be admitted to the Catholic Church," condescendingly offered by a Communion which can harbor a prelate who votes to further a practice which he publicly proclaims to be a violation of the Divine law.

The following letter which appears in the *Guardian* for July 16, "draws a pathetic picture" of the poverty under which the Anglican clergy is groaning:

The Bishop of Norwich has drawn a pathetic picture of the case of poor bishops with only £2,500 a year, and of the desperate straits to which the bishops of Norwich are reduced by having to live upon an income of £4,000 instead of £4,500. It is, of course, very sad, and the sympathy of the whole Church will go out to men in such straitened circumstances. But for their comfort I may tell them that they are not the only paupers in our Church. Take an instance. My benefice is worth £250 a year, which is certainly not below the average, in fact it is rather good. Last year I paid £70 for five years' dilapidations. This left £180. My absolutely necessary subscriptions amounted to £25. This left £155. The house and grounds are large and expensive. I can not keep them up, even on the very modest scale which I affect, with less than two servants and a gardener. Besides that I live four miles from a station and five and one-half miles from a town. . . . How to educate a large family upon what is left after dilapidations, subscriptions, and the maintenance of the mansion and grounds are paid for is a little problem which our Church consents to shelve.

These are real woes to which suffragettes would add. In an article headed "Women and the Priesthood," printed in the same issue of the *Guardian* the following plan is outlined:

"I feel that the Church," one lady writes, "has lost a great deal by limiting the priesthood to one sex. It tends to increase pride and arrogance on the part of men, and false humility on the part of women." Another urged that, the time not being ripe, women should concentrate their energies upon Church Councils, and work for the increase of the Order of Deaconesses.

Another lady goes so far as to anticipate the Consecration of women-Bishops, and asks whether the priests ordained by a woman-Bishop would break the Apostolic continuity in the eyes of the rest of the Church? It is also stated, though not in the documents referred to, that a distinguished Churchwoman in London, upon being asked if the claim would be advanced to make women-Bishops, replied, "Why not?"

It is only fair to add that the *Guardian* sets a resolute face against the proposed invasion. But one can never tell what the Anglican Church will do next. With one section of the Anglican clergy utterly repudiating the very notion of a sacrificing priesthood, and another smaller section vainly trying to persuade their own Church to affirm the validity of Anglican Orders, one does not see why that very comprehensive Communion can not find room for women-priests and women-bishops. The *Guardian* may yet announce in its columns the ordination to the priesthood of Miss Muriel Jones or the promotion to the Episcopate of the Reverend Mrs. Smith.